THE

CHRISTIAN ADVOCATE.

MAY, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIV.

The subject of the present lecture is thus expressed in our catechism—"When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death."

As it is my wish in this course of lectures, to touch, at least cursorily, on as many topicks as I properly can, a knowledge of which may be of use in the study of the scripture, I shall here say a few words on the garden of Eden.—It is proper to take notice of it here, if we notice it at all.

Few subjects have given rise to more fanciful speculations, than the question *where* the garden of Eden was situated. It appears, however—the general deluge notwithstanding—that it was the intention of Moses to mark out the place, in such manner that his cotemporaries might know distinctly its location. But the face of the earth has been so changed by a variety of causes, since the time of Moses, that it is not possible to find any place, at present, which fully answers to the Mosaick description. In the land of Chaldea, we find the names of two of the four rivers mentioned by Moses, as having their source in the garden of Eden—These are, the Euphrates and the Hiddekel or Tigris. At some distance below the conflux of these two rivers, and not far from the head of what is now called the Persian Gulf, we may, I think, with the most probability, fix the site of the garden of Eden. A little below this site, the stream formed by the junction of the Euphrates and Hiddekel, is again parted; and the eastern branch may have been the Gihon, and the western the Pison, of Moses.

The garden of Eden, in its primitive state, was a place of exquisite beauty, and calculated for affording every kind of pleasure and enjoyment to sinless man. It is sometimes called Paradise—the Greek term for a garden or enclosure; borrowed, it is supposed, from the Persian, and which, in the New Testament, is sometimes used to denote the heavenly state itself.

The terrestrial Paradise produced all manner of pleasant fruit; and the business of our first parents was, to dress and keep this garden. It is worthy of your notice and remembrance, that even in a state of innocence, man was formed for *industry*, and not for idleness. The garden, indeed, produced its fruit spontaneously—To till the ground, in order to obtain its increase, was a part of the curse inflicted for transgression. But to preserve and dress the garden, so as to keep it in its pristine order and beauty, and to gather its fruit, was the employment of man in innocence.

In this garden there were two remarkable trees,—the tree of life, and the tree of knowledge of good and evil. These have been considered as the two sacraments, appointed for man before his fall—the seals of the covenant of works; the one to be received, the other to be avoided. Their nature we shall more particularly consider in the sequel.

Let us now proceed to consider the first clause in the answer of the catechism—"When God had created man, he entered into a covenant of life with him."

The Hebrew word ברית (Berith,) and the Greek Διαθηκη (Diatheke,) which very often occur in the holy scriptures, and of which I have heretofore taken some notice, are, by our translators, commonly rendered by the English word *covenant*. This word *covenant*, however, in the scriptural sense of it, is not exactly the same which it bears in secular transactions. A covenant among men, has been defined—"A mutual, free compact and agreement, betwixt two parties, upon express terms or conditions." Notwithstanding, however, the infinite distance between God and man, it appears that our Creator has always treated with our race in the way of covenant. It is, indeed, true, that the mere will of God, when made known to man, must be a law to him, whether man approve or disapprove of that will. But as, from the infinite perfection and goodness of the Deity, it can never happen that he would require of man any thing but what was perfectly reasonable and right, so he has been pleased to take the consent of man to his equitable proposals; that man might be bound, not only by abstract duty and authority, but by his own consent and stipulation.

The Mosaick account of what was done in constituting the original moral state of man is very short; and much has been written and said, in a controversy whether it was properly a covenant transaction, or not. But by comparing the statement made by Moses, with other parts of the sacred writings, it appears that, so far as any transaction between the Creator and the creature can properly be called a covenant, this certainly was one. In covenant transactions among men, the parties indeed must be both free and equal; and in this respect, as already hinted, the sense of the term *covenant*, in the dealings of God with his creatures, must be somewhat different from its import in regard to their dealings with each other. Yet all the substantial parts of a covenant are manifestly found in the case before us. Infinitely holy, just, and good, it was impossible that the Creator should propose to Adam any thing but what was, in the highest degree, equitable: And while Adam was perfectly holy, it was in like manner impossible that he should not freely choose, and entirely approve, of the equitable proposal of his Maker; and bind himself to obedience by every obligation or sanction that was required. This was accordingly done; and thus a covenant was formed, between God and man in a state of innocence.

This is called in the catechism "a covenant of life." It is also often called, *the covenant of works*, from the *condition* of it—which was *obedience* or *works*. Man, in all he did, or in all his works, was to obey his Maker. It is called the covenant of life, because life—eternal life—was the promise of the covenant, on the part of God. If man was perfectly obedient, his Maker promised him an endless life of perfect happiness, as his reward. We cannot indeed conceive, that any innocent moral being, under the government of God, should ever have been miserable. But the promise of eternal life to Adam, if he remained faithful, during the period of his probation, insured to him *a higher measure or degree* of happiness, than any which could have been claimed or expected, if God had not promised it to him by covenant. There was *grace*, therefore, on the part of God, even in the covenant of works—grace in the Creator condescending to treat at all with

his creature in the way of covenant; and grace in covenanting to raise him to a higher state of happiness, if obedient, than that to which he could otherwise ever have risen. This strikingly shows the equity of the penal part of the covenant—the infliction of such an awful punishment, as was the consequence of disobedience.

The promise of life is indeed not explicitly announced, in the very compendious account, given us in Genesis, of man's original state: but it is clearly implied and intimated in the threatening. The threatening, or penalty, ran thus—"In the day thou eatest thereof, thou shalt surely die." Here the implication distinctly is,—if thou eatest *not* thereof, thou shalt surely *live*. And the same truth is abundantly taught in other parts of scripture.

The life promised to man on obedience, included "the continuance of his natural life, consisting in the union of his soul and body; the continuance also of his spiritual life, consisting in the favour of God; and his entering on eternal life in heaven, after he had passed through the time of his trial upon earth."

Here it may be proper to consider what was the probable use, and special design, of "the tree of life." We know that Adam was not permitted to eat of it, after his fall. If he had not fallen, the probability is, that when his period of probation was ended, he was then to eat of it, as *the seal of his immortality;* and afterwards to have been glorified, both in body and in soul, and to have been no more exposed to the danger of falling: but as he did not continue faithful, he was not permitted to take this symbol and seal of his fidelity. Bishop Horne, in a very ingenious discourse on the tree of life, has made this statement more probable, from a comparison of several parts of scripture, than you would readily suppose.*

* See note, at the end of the portion of the lecture given in this number.

Let us now consider, more particularly, that the condition of the covenant of life, or of works, on the part of man, was *perfect obedience.* Man was fully qualified and competent to render such an obedience: for the moral law of God,—the rule of duty, of good and suitable conduct towards both God and man,—was written on his heart. In other words, "he had a full knowledge of his duty, a full natural and moral ability to perform it, and a perfectly holy disposition of heart, whereby he was sweetly inclined to obedience. This complete furniture being given him by his Maker, his obedience was required to be perfect. He was to keep the whole law of God, both in heart and in life, with a faultless exactness. He was to believe whatever God should reveal, and he was to do whatsoever God should command. The whole will of his Maker, which he perfectly knew to be most excellent, was to be the rule by which his affections were to be guided, and his conduct to be directed, without the smallest deviation. As the test of this sinless obedience, man was to forbear eating of "the tree of knowledge of good and evil."—Be not, my young friends, of the number of those who show their ignorance of their Bible, by foolishly and profanely talking about the loss of Paradise, by the eating of an apple. The scripture no where informs us, and consequently it can never be known, what kind of fruit it was, which was borne by the forbidden tree. We are only told, that "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."

An inquiry of more importance is —why this tree received the name it bore—why it was called "the tree of the knowledge of good and evil?" I answer—"by the law is the knowledge of sin." By the very prohibition to eat of this tree, man was taught that it was good to obey, and evil to disobey. The knowledge of the good of obedience, and the evil of disobedience, was intimated and inculcated,

as often as he looked at the interdicted tree. It stood "in the midst of the garden," that he might often see it, and that the sight of it might constantly lead him to say—"there is the tree, which teaches me that it is good to obey, and evil to disobey." This I take to be the true design of the name it bore, rather than that which is sometimes mentioned,—that after he had eaten of it, he *experimentally* knew both good and evil;—good as lost, and evil as found. This was, indeed, the effect of eating the forbidden fruit, and it might have been referred to in the name given to the tree. But it appears to have been intended to teach them good and evil, without the painful experience of losing the one, and incurring the other—and this, as I have said, was taught by the prohibition itself.*

It is also proper to inquire, whether the prohibition to eat of this tree was a moral precept in its very nature, or moral only as expressive of the sovereign will of God.—I answer, that the precept appears to have derived its obligation entirely from the sovereign will of the Deity. "There could be no more evil in eating of that tree, than of any other, antecedently to the command of God forbidding it: but after that it was no more indifferent, but highly sinful to do it." And hence, perhaps, may be assigned one of the best answers, that can be given to another inquiry, namely,—Why was the test of man's moral state made to consist in such a circumstance as eating, or not eating, of a particular tree? The answer may be, that when the thing was in itself indifferent, obedience was grounded, simply and wholly, on the will of God: and when man's obedience was yielded to the *mere will* of his Maker, this was the fullest evidence that it was *genuine* obedience,—that man acknowledged, unequivocally, the authority and right of God to give him law,—and reposed such perfect confidence in his goodness, as to require nothing more to direct his conduct, than to know that it was the will of his Creator.

Other reasons may be assigned, not different from this, but auxiliary to it. The observation is certainly just, that before the fall, "there were so few relations, that there could be no trial upon the precepts of the second table." Adam could not be put on the trial of loving his neighbour as himself, when he had no neighbour to love. What was actually required, was a test of his supreme love to his Creator, and confidence in him,—as the mere authority of God was, as we have seen, the sanction. "It was also a just and natural acknowledgment, that the creature held all created comforts of God,"—so that he must not even *touch* one that God had prohibited. It likewise "intimated to him, that the favour of God, and not animal gratification, was the proper felicity of his nature; and it taught him not to consider himself at the summit of his happiness, in a state where self-denial was required." In a word, how could self-denial be both exercised and manifested, in a perfectly holy being, but in regard to the gratification of his external senses? Thus, when examined, it appears that the test which was selected was, in all respects, that which was most proper. We must, however, constantly keep in mind—what has before been stated—"that merely abstaining from the tree of knowledge of good and evil, was not the whole duty prescribed and demanded by God; but that the demand extended to universal obedience." Considering the matter in this view, you will perceive, that our first parents actually sinned, and rebelled against God, before they performed the *external action* of eating the forbidden fruit. By that action, they only gave *unequivocal proof*, that they had *before* fallen from their perfect rectitude, by the indulgence of pride, evil thoughts, and heart-rebellion against their Maker.*

(*To be continued*).

* This is well illustrated in Bishop Horne's fourth discourse, in which he acknowledges himself much indebted to Vitringa.

* *Note;* see page 195.

Bishop Horne's third discourse, in the fourth edition of his sermons, is entitled, "The tree of life," and is grounded on the text Gen. ii. part of verse 9; "The tree of life also, in the midst of the garden." The whole discourse is calculated to illustrate and confirm what is stated in the lecture. The following extract only was read when the lecture was delivered:

"The sacramental designation of the Tree of Life in Paradise may be farther evinced, perhaps, by a passage or two in the book of St. John's Revelation. 'To him that overcometh,' says the captain of our salvation, 'will I give to eat of the Tree of Life, which is in the midst of the Paradise of God."* And again—'Blessed are they that do his commandments, that they may have right to the Tree of Life."† By 'eating of the Tree of Life in the Paradise of God,' is here evidently meant a participation of eternal life with God in heaven. Of this eternal life the faithful followers of their great leader are to be put in possession, as the reward of their labours, when those labours shall have been accomplished; when they shall have walked to the end of their journey in the path of Christ's commandments, and shall have finally overcome their spiritual enemies. May we not, therefore, by parity of reason, infer from hence the signification and intent of the Tree of Life in Eden? By means of that sacrament, had Adam gone happily through his probation, and persevered in obedience unto the end, he would have been admitted, in the kingdom of heaven, to that state of eternal life with God, for which he was always designed, and of which Paradise was the earthly resemblance. He would have been removed from the shadows of this world to the realities of a better. His removal must have differed, in the manner of it, from that of which we now live, or ought to live, in expectation. Without sin, death could have had no power over him. He would have been translated alive, as Enoch and Elijah, for particular purposes, afterwards were. The change would have been wrought in him at once, as it was in them, and as it will be in those, who shall be found alive, at the coming of our Lord to judgment.

When transgression had subjected Adam to a sentence of condemnation, the case was altered. Glory and immortality could no longer be obtained upon the terms of the first covenant, now broken and void. The very attempt became criminal. Man was to be put under a new covenant, and in a new course of trial. He was to suffer in the flesh for sin, and to pay the penalty of death. But, through the merits of a surety, that death was to be made the gate of immortality. By faith he was to acquire, upon the mediatorial plan, a fresh right or power to eat of the Tree of Life, and live for ever, after the resurrection from the dead, with his propitiated and reconciled Maker. In mercy, therefore, he was excluded from the garden of Eden, and from the original symbol of that eternal life, which was now to be sought after by other means, and represented by other sacraments. He was sent forth into the world to pass his time in toil, pain, and sorrow; in mourning, contrition, and penance; till death should set him free, and introduce him to the joys purchased and prepared for him by that blessed person, "in whom is Life, and the Life was the light of men."* The same divine person was always the source of immortality, however the sacred symbols, instituted to adumbrate it, have been varied under different dispensations. To our first parents, before the fall, he stood in the relation of Creator and Lord. To them, and to their posterity, since that sad catastrophe, he hath stood, and ever continued to stand, in the new relation of Saviour and Redeemer. The man who doth not now acknowledge him in this latter character, will find him, in the former, an avenger to execute wrath: and what wrath can be so fierce and terrible, as that of the Lamb? It is oil set on fire. The sinner unless he be in love with condemnation, must not revert to the first covenant, and aim at the acquisition of eternal life, on the foot of the law of works, or the performance of unsinning obedience. In this case the rebel claims promotion, instead of suing for pardon. He puts forth his hand to the fruit of the now forbidden tree, which is no longer food for man. Its nature is changed, with our condition. To the eye of human pride it still looks fair and tempting; but its contents, when eaten, are ashes and sulphur; and immortality, without redemption, would prove the reverse of a blessing."

---

* Rev. ii. 7.
† Rev. xxii. 14.

* John i. 4.

About two months since, we received the following communication, with the signature of *Dubitans*. The queries have been so often proposed and solidly answered, that we *doubted* whether it was expedient to answer them again. But on showing them to a Christian friend, he remarked, that although it is true that these queries are trite and hacknied in the extreme, and that every well informed Christian knows in what manner they ought to be answered, yet that the enemies of the truth are always ringing them in the ears of people who do not know what to say to them. We therefore requested him to answer them shortly once more, and he has done so—They may be answered in a single sentence—that we are never to oppose the consideration of the unrevealed purposes of God, (of which we know, and can know, nothing,) to the obvious duties which, in his word, he has plainly and explicitly commanded us to perform. "The secret things belong unto the Lord our God; but the things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. xxix. 29.

—

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—Will you, or some one of your *orthodox* correspondents, have the goodness to answer the following queries—

1st. On the grounds of a *limited Atonement*, is it the duty of the non-elect to believe that Christ died for them?

2d. Can any sinner be blamed for not accepting an atonement not provided for him?

3d. Has a minister a right to offer Christ to those for whom his death was not intended?

4th. Will the condemnation of the non-elect be increased, for not embracing a salvation that God does not intend shall embrace them?

DUBITANS.

Reply to the Queries of Dubitans.

1st. It is the duty of every man, whether elect or non-elect, to believe every part of the divine testimony, which is revealed to him in the sacred scriptures. The *veracity* of God, his *competence* as a teacher, and the *faculties* and *opportunities* of man for knowing the truth of God, (not the *atonement*, whether limited or unlimited) constitute "the grounds" of man's duty to believe every proposition of the Bible. When DUBITANS will show us this proposition, *That Christ died to save the non-elect*, in any part of the sacred oracles, we will say, that it is the duty of the non-elect to believe it, because God cannot lie. Show us a man who *knows*, that he is one of the *non-elect*, and we will admit that *he* ought not to believe that Christ died for *him:* nor should any man say with Paul, "he loved ME and gave himself for ME," until he has scriptural evidence that he is a believer. It is a faithful saying, and worthy of universal reception, "that Christ Jesus came into the world to save sinners," but *how many sinners* God alone knows; and *what particular sinners*, is disclosed only by the evidences of effectual calling. The description, or *class of sinners* who shall be saved is clearly defined; for God "gave his only begotten Son, that *whosoever believeth on him* might not perish but have everlasting life."

2d. It is God who accepts of the atonement, or of the atoning sacrifice of Christ. The sinner is in no part of the Bible required to *accept an atonement*, whether provided for his benefit or not; and is no where blamed in the scriptures for not accepting of the atonement. It is, however, the duty of all sinners to believe the truth, to desire what is in itself desirable, to love whatsoever things are lovely, to submit to Christ as a king, to sue for pardon, and on believing, to accept that pardon which is proffered, and promised, on account of the atonement made by

Christ, to all who actually believe. If any sinner will not have Christ, as Lord of all, to reign over him, will not come to Christ, and will not believe all the sayings of Christ to be true, he is to be blamed for these, and all his other sins against the moral law. It is the duty of all to be *reconciled* to God; for he deserves submission and love. If Dubitans, expressing himself incorrectly, supposes that submission to God as a holy, good, just, and merciful Sovereign, is an acceptance of the atonement, then any sinner who does not *in this sense* accept of an atonement is to be blamed.

3d. A minister has a right to recite, as God's ambassador, all the offers, promises and threatenings which God has authorized him to utter in the hearing of sinners: and every minister of the gospel is authorized and required by the Saviour himself, to proclaim the good news of salvation to every sinner on earth to whom he may find access—that if he will truly believe in Christ, he shall be saved; and to invite all sinners, without one exception, to believe and be saved. This is apparent from the following texts—"Go ye into all the world, and preach the gospel (το ευαγγελιον *the good news*) to EVERY CREATURE: He that believeth and is baptized shall be saved; but he that believeth not shall be damned: Come unto me ALL ye that labour and are heavy laden and I will give you rest." The perfect consistency of making the offers of the gospel freely and indiscriminately, with the sentiments of those who hold what has been denominated, not very properly, *a limited atonement*, may be seen in the quotation from Dr. Owen, in the Christian Advocate for March last, pages 118, 119. Let these quotations be read carefully and candidly, and all difficulties or inconsistency on this subject will be seen to be *imaginary*.

4th. The *punishment* of the non-elect will be increased, and justly increased, by *every sin* which they commit; and it is sin, and nothing else, which prevents every man, who is prevented, from believing, coming to Christ, embracing him, and being saved. A known *intention* on the part of God to embrace sinners in the arms of his love and mercy, is not necessary to make it *the duty* of sinners to know the truth, feel its power, hate sin, supplicate pardon, and lay hold on eternal life, on the terms of the gospel. Such an *intention* on the part of God was never yet known by any man, till he had actually obeyed the gospel call. Had God provided no means of pardon, it would still have been *the duty* of every rational creature to believe in the known truth of God, forsake his sins, and love God. Many of the wicked increase their criminality, and will augment their endless wo, by not believing this statement of God, *that he who believeth not shall be damned;* for by unbelief in this case they "make God a liar." If any person discredits the scriptural assertion, that the wicked shall be turned into hell, it is a crime in him. It cannot, then, be difficult to show HOW, and WHY, it shall be more tolerable in the day of judgment for unrenewed pagans, who have sinned against the law written on their minds, than for impenitent and unbelieving persons, who, dwelling under the most glorious revelation which God has ever made of himself, neglect the great salvation, and do despite to the Spirit of grace.

Πιστις.

FOR THE CHRISTIAN ADVOCATE.

THE PEARL OF GREAT PRICE.

WHITHER goest thou pilgrim stranger,—
Wand'ring o'er this darksome waste?
Why so lonely?—unattended,
Whither, whither, dost thou haste?

From the pride of wealth and splendour,—
From the gay, fantastic round;
I would fly, with no defender,
Save the Friend with virtue found.

I no boon from fortune covet,
Charms me not Golconda's mine;
Wisdom's gem is all I seek for;
I would bend me at *her shrine.*

Know'st thou not, that Wisdom's treasures
In the bed of ocean lie;
Deep beneath the wat'ry billow,
And conceal'd from vulgar eye?

On the rocky bed of ocean,
Sparkle gems of every dye;
In their mossy cells they glitter,
And elude "the vulture's eye."

Still a star that gilds the billow
Strikes the abyss with *ray so bright,*—
Pilgrim thou may'st find thy treasure,
Aided by celestial light.

Bethlehem's Star will lead thee onward,
Tho' dark storms and tempests come—
Mark thy pathway clear before thee,
Till thou gain thy heavenly home.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. II.

Having in a former number shown that the word αιων and its cognate αιωνιος, according to the authority of the early Christian Fathers, and that of the Greek Classics, originally and properly express unlimited duration,* we shall now, as was intimated, consider their application in a few passages of sacred scripture.

It is assumed as a first principle in the interpretation of language, that "*All other things being equal, the primitive and literal meaning of a word, is to be preferred to any figurative and secondary sense; and that if the connexion, or the nature of the case, be such that it cannot be taken in its original signification, all other circumstances the same, that which is nearest to it is to be adopted; and so on, through all the variety of significations which use has sanctioned.*"

Guided by this principle, we proceed now to consider some texts in the Septuagint and the New Testa-

* It is the opinion of some who speak on this subject, that the signification of the word αιων exactly corresponds with the Hebrew עולם, and that the signification of both entirely depends on the subject to which they are applied. That the sense of any word, in any given place, depends on the subject to which it is in that place applied, is certainly true. But it is also true that every word has a *literal* and *proper*, and also *figurative* and *improper*, signification. Αιων, we have shown, literally and properly means eternity, derived from αει, *ever*, and ων, *being;* but עולם, properly signifies duration whose continuance is unknown, derived from צלם, to hide. The *one properly* means endless duration, but the *other improperly*. The one literally signifies *infinite*, and the other *indefinite* duration. If nothing were known of the duration of any subjects to which they are applied, the Greek word would literally import *infinite* duration, but the Hebrew *indefinite*.

ment. "Hearken unto me O Jacob, and Israel my called; I am he, *I am the first, I also am the last* (εις τον αιωνα). Here αιων is used for *last*. In this text the word cannot be taken in its primitive extent, including all past and future duration, because the past is expressed by the words "*I am the first:*" but we contend that it here takes that signification which includes all *future duration*. Because this extent of signification is nearest to the primitive meaning of the word, and therefore demands a preference to any other in a parity of circumstances. Also, because this signification is required by the general scope of the passage. God presents to the house of Jacob his *Eternal Majesty*, as a reason why they should attend to his words. "Hearken unto me O Jacob, and Israel my called." Then he offers his reasons—"I am the *first*, and I am the *last*" (or to the αιων—to *eternity*) my hand also laid the foundation of the earth, and my right hand hath spread the heavens. Now, if God represents himself as "the *first*" and to continue but for an *age, a century, a dispensation*, or if you please, *during the continuance of the world*, he does not present the greatest possible ideas of his Supreme Majesty, nor indeed any just ideas; for if he should constantly exhibit such a view of his duration and no other, we should have no *scriptural* authority to believe that he would continue to exist eternally.

Besides, the sense of the word for which we contend is required by the contrast between *first* and *last*. He is the *first* and therefore from eternity. Now to say from *eternity* to an *age, dispensation*, or to *the end of the world*, makes no contrast, and is insipid in the extreme. The idea therefore which the Most High plainly intends to convey is, that his existence is not from eternity to an age or dispensation, but from *eternity* to *eternity*.

Another argument is drawn from the Hebrew word אחרון, of which αιων is a translation. It literally means, as it is translated in our English Bibles, *last*—"I am the first, and I am the *last*." So that the Greek translation would not have given the most obvious meaning of the Hebrew original, if a word had been employed which did not signify eternity, or include that meaning.

For I lift up my hand to heaven and say "*I live forever.*"* Deut. xxxii. 40. For the sake of exhibiting the connexion, I will quote the preceding verse. "See now that I, even I, am he, and there is no God with me; I kill and I make alive; I wound and I heal, neither is there any that can deliver out of my hand:" and then follows the text "I lift up my hand to heaven, and say I live forever" or (to αιων). Here Jehovah asserts his exclusive claims to divine honours. He therefore gives marks of distinction between himself and all that are called gods—such as killing and making alive, wounding and healing, and vindicates his power, by affirming that none can deliver out of his hand; and then, in proof of all this, he presents the truth, that he lives *forever*. Now if αιων here only signifies age or dispensation, in what respect does Jehovah differ from the idols which among the heathens were denominated gods? Indeed it would appear almost *ridiculous* to represent the Most High as lifting up his hand to heaven, and declaring that he would live an *age; through the Old Testament dispensation; or to the end of the world!* Αιων here must therefore mean *absolute eternity*.

Again, it is said of God that "his righteousness remaineth forever,"† 2 Cor. ix. 9. Here one of God's attributes is expressed by αιων. Here the primitive meaning of the word and the subject to which it is ap-

* Εις τον αιωνα, Hebrew לעולם.

† Εις τους αιωνας.

plied, require its signification to be absolute eternity.

Luke i. 33. He shall rule over the house of Jacob *forever** (to the aions) and then follows a member of a sentence exegetical of forever (to the aions). "And to his kingdom there shall be no end." A kingdom that has no end must be eternal. The word here must mean future eternity.

All that can be objected to this signification of αιων is, that it is here used in the plural, but this ought to be no objection; for nothing is more common in the Greek language, than to put the plural for the singular.

Some texts shall now be considered containing αιωνιος. "Whose dominion is an *everlasting*† dominion," Dan. iv. 24. "An *everlasting*† dominion which shall not pass away"—Dan. vii. 14. If it shall not pass away, it must endure forever. In these texts the word αιωνιος must take its unlimited sense, because this being its original signification, always, in similar circumstances, is to be preferred; and because it is here employed to express the duration of Jehovah's kingdom, which is absolutely eternal and shall therefore never end.

"Trust ye the Lord *forever*, for in the Lord Jehovah is *everlasting*† strength," Isaiah xxvi. 4. Here also the subject requires that the word should take its original signification.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have *everlasting*† life." As the subject to which, in this text, the word is applied, most obviously has not existed through *past* eternity, it cannot be understood in its primitive signification; but as no good reason can be urged against its including all *future* eternity, this being next to its primitive extent, is to be preferred. The life therefore here spoken of has a beginning, but shall *never end*. As Universalists profess to believe that αιωνιος does not include *endless duration*, they object to its being translated into English by the term *everlasting*, and being unable to find any word in our language to correspond with their notions on the subject, they retain the original word, and instead of "*everlasting life*," they say "*Aionion life*." It may be proper here to give some of their views on the *aionion life*.

In the language of a Universalist—"Aionion life, in the largest view of it, is the life which God has given us in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and unblameable before him in love, or the life which is conveyed from Christ to *all* the sons of men in the course of the ages of his reign. But in its more confined sense, aionion life, is the life of the believer in the present or *millennial* age." What the author means by aionion life "*in the largest view of it*," or in its "*more confined sense*," does not, from his definition, very distinctly appear. What is the life "which is conveyed from Christ to all the sons of men, in the course of the ages of his reign?" Is it a freedom in this world from the fear of future punishment? This cannot be, because, *many* live all their days under the bondage of the fear of hell. This notion of life is therefore not conveyed to all men. Is it eternal happiness in a future state? Then the text does not agree with the definition, because whilst the latter extends this life to all men, the former confines it to those *that believe*. Does it include both these? It cannot, for if it disagrees with each *separately*, it must also disagree with both taken *together*. I must therefore leave the reader to guess what is the author's idea of aionion life "*in the largest view of it*."

Let us now examine how his definition of it "in a confined sense" agrees with this text. He says it is "the life of the believer in the present or *millennial* age." The *millennial* age, and the *present* age, in the opinion of most theologians, are

* Εις τους αιωνας.

† αιωνιος

very different things. *Millennial* comes from *millenium*, signifying the thousand years in which all the kingdoms of this world are to be the kingdoms of the Saviour. But if the author contend that the thousand years have commenced already, then his interpretation of the text must be, that whosoever believes, during the thousand years of which the present time is a part, shall have eternal life. This definition is also at variance with the text—the definition is confined to those who believe during the present thousand years, but the text extends to believers in every age. If then he confines aionion life to believers in the millennial age, it must be something, in his estimation, different from any qualification for everlasting future felicity; because this qualification, according to his creed, is possessed by all men in every age. I see no method therefore of clearing the author from the charge of writing *nonsense*, in his attempts at definition, except we suppose that he attaches some *undefined* and *unauthorized* meaning to the word *millennial*. And this is probably the case, since it can be gathered from his works, so far as they are intelligible, that his opinion is, that the prerogatives which a believer attains, more than an unbeliever, consists not in his obtaining everlasting felicity, whilst the other incurs the reverse—for he supposes them to be ultimately, both equally happy—but in his freedom, whilst in this life, from the fear of future misery; which freedom results as a consequence of believing in Universal Salvation; whilst the other, as a consequence of not believing that doctrine, is constantly enduring awful forebodings of future desolation. Exemption in this life from a fear of future punishment, being therefore the only advantage which our author supposes distinguishes the believer from the unbeliever, must be what he means by aionion life, in its more confined sense. Why this exemption is confined by the writer to the millennial age, or what he means by that age, must be left to the reader's own sagacity: for when men depart from the simplicity of scripture truth, they often use words without knowledge, and write foolishly without knowing it. In the text now under consideration, he must understand aionion life in this latter confined sense; because it is the privilege only of such as believe. Then on his principles the text must be paraphrased thus—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish (that is, should not all his lifetime live in fear of future punishment) but should live during his whole natural life, free from any apprehensions of misery in a future state." But is this all that is procured by God's love, and his Son's advent?—Merely to remove the believer's doubts in this life! If this be all, it is not easy to discover in what manner the gift of God's Son is any great manifestation of his love to men. For though it be admitted that the religion of Christ may be so strongly believed, as completely to free any individual from every apprehension of future torments, yet espousing it, not unfrequently exposes men to shame, reproach and persecution; so that Paul informs us that "if in this life only we have hope, we are of all men the most miserable." To suppose that no higher end than this brought the Saviour from the skies, is very much like charging the only wise God with folly. But if it be admitted that without the advent of Christ, no individual of the human family could have been saved; and it be affirmed that the principal object of God's giving his Son was, to make a provision for the salvation of *the whole human family;* and that the exemption of believers in this life from the fear of future punishment is only a *circumstance;* still the creed does not at all agree with the text. The creed makes that a mere *circumstance* which the text makes the principal *design*. The creed makes the aionion life of believers a mere appendage to Christ's mission, whilst the text makes it the principal

object. "God so loved the world that he gave his Son—not to save the whole human family whether they believe or not—not merely to relieve believers from the fear of future punishment—but that whosoever believeth on him should not *perish*, but *have everlasting life*."

The fact that the Universalist is unable to find any word in our language, or in the Latin, that expresses his idea of the word αιωνιος, and that he is obliged to retain the original in an English dress—that is, to change αιωνιος into "aionion" instead of "everlasting"—proves that he understands the word in an unwarranted sense. Can it be reasonably supposed that the Latins, who were so well acquainted with the Greek language, never ascertained the proper meaning of this word, and never invented a term to correspond with its signification? "According to the commandment of the *everlasting** God." Rom. xvi. 26. Here the original meaning of the word and the subject to which it belongs, require that it should be taken in its most unlimited latitude. The Universalist translation would be "the aionion God"—that is "the age-God," or "the God that lives by the age." How unworthy a conception would such phraseology convey concerning the Most High!—A God who lives by the age—like a tenant who rents by the year! It shocks all common sense and all pious feelings!

"Depart from me ye cursed *into everlasting fire*."† Matt. xxv. 41. Taking the word in its proper primitive meaning, we understand this fire as enduring forever; and this meaning is confirmed by other texts and other modes of expression. "If thy hand offend thee cut it off, it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that *never shall be quenched*"—Mark ix. 43. See also verses 44, 46, and 48. "But he will burn up the chaff with unquenchable fire"—Matt. iii. 12. All these texts evidently refer to the same event. That which never will be quenched, and that which is unquenchable, must be eternal. We are told that aionion fire literally alludes to the fire of Sodom, but figuratively represents the same as aionion punishment—That is, the tormenting fears which the wicked suffer in this life. But the Universalist believes that in due time all these fears shall be removed. If therefore *they* are the fire here meant—on the Universalist scheme—this fire *shall be extinguished*. Now this is diametrically opposed to the most express declarations of God's word, which affirm that it is unquenchable fire, and fire that is not quenched.

Now let us hear and examine the arguments on the other side of the question.

1. It is said that Origen, whose knowledge of the Greek language none can dispute, taught that αιωνιος, when in the New Testament applied to punishment, does not mean eternal. True, but where does Origen, like modern Universalists, far less qualified to judge, assert that the word *never* has such a signification? The authority of Origen, therefore, touches the question only in a particular point; and does not prove that the primary meaning of the word is not eternal.

2. It is argued that eternity can be but *one;* or implies an unity of consistency and simple continuance; therefore, if αιων means eternity, it is absurd to say Εις τους αιωνας των αιωνων; because this is saying "eternities of eternities." But it may be answered, that the plural may be here given for the singular; and then the literal analysis will be, eternity of eternity, or the age of eternity.

3. 2 Cor. iv. 17. is presented as teaching that the glory of heaven is

* Αιωνιου θεου.

† Εις το πυρ το αιωνιον.

more extensive in duration than "*the aionion.*" The English translation is this—"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—What is here translated "a far more exceeding and eternal weight of glory," according to the gloss, should be a weight of glory exceeding aionion.* Now, supposing the proposed gloss correct, all that would be proved is that αιωνιος, in this passage, does not mean eternal; and not that this is not its *proper* meaning. There is, therefore, nothing but a mere *dictum* to support this gloss. The phrase may be correctly translated "A weight of glory *exceedingly*, or *eminently*, eternal." No fair construction can give the original any thing but an adverbial construction; and if so, what must it here qualify but αιωνιος; and if it qualifies αιωνιος, surely there can be no comparison instituted between them—the former only gives emphasis to the latter.

4. I give another argument in the objector's own words—"Daniel tells us" (that) "the saints of the Most High shall possess the kingdom through the aion of aions (και επι) and longer; and the Psalmist says, the Lord shall reign through aion of aions (και επι) and longer. They that turn many to righteousness, shall shine as the stars through the aion of aions (και επι) and longer." The question raised from these facts is, "If αιων properly signifies eternity, how can the reign of the Most High, or the glory of the saints, be represented as *longer?* This objection is made on the supposition, that if αιων means eternal at all, it must, in every case, have that signification. But as we admit that it frequently has other meanings, when used figuratively, or improperly,—the supposition is false, and the conclusion drawn from it erroneous. Now if we say that αιων, in these and such like phrases, is taken in a limited and improper sense, the Universalist is just as much bound to give an analysis of the expression as we are. But suppose, for the sake of giving an analysis of these phrases, we should say that aion means here the duration of the world, and aions the different ages of men. Then as the duration of the world, and that of all the different ages of men, are commensurate, the phraseology may be expressed thus—the age (that is the duration of the world)—of all the ages of men (that is containing all the ages of men)—The age of ages and longer, is then equivalent to the end of the world and longer; that is, to eternity.

But we shall understand the subject much better, by attending to the manner in which the Hebrew words,* of which these phrases are translations, are rendered into Greek by these same translators, in other parts of the Bible.—In Exodus xv. 18, they are rendered into Greek by one kind of phraseology—in Psalm cxlv. 1, 2, 21, by another; and in the passages adduced by the objector, the same words are rendered into Greek by the same translators, by a third mode of expression. But what does all this prove? Simply that the seventy employed αιων, sometimes in one sense, and at other times in another. For the fact that in all these cases the original words are the same, proves that the different modes of translation are designed to express the same idea. But this no more proves that the proper

* The Greek is, Καθ'υπερβολην εις υπερβολην αιωνιον βαρος δοξης, found no where else in the Greek language. Καθ' υπερβολην, however, is frequently employed. The phrase, as found in this text, is a Hebraism, equivalent to מאד מאד translated in 2 Kings x. 4, exceedingly. "But they feared exceedingly."

* לעולם ועד in Exodus xv. 18, they are translated Εις τον αιωνα, και επι αιωνα, και επι. In Ps. cxlv. 1, 2, 21. Εις τον αιωνα, και τον αιωνα του αιωνος.

meaning of αιων is not eternity, or that the proper sense of αιωνιος is not eternal, and that the literal meaning of the former is age, and that of the latter *during age*—than did the quotations from Homer, adduced to prove the same thing, and to which a reply was given in the first number of this essay.

5. One objection more and I have done. It is said that we read of the end of the αιων. "*At the end of this world,*"* in the English translation—*At the end of this age,* according to the objector. This objection is made upon the supposition that if αιων can any where be found not to mean eternity, then it *never* has that meaning; but as the supposition is, as we have shown, uttterly false, the objection is entirely powerless. A. C.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Mediterranean, brig Shepherdess, Jan. 28, 1820.

My dear Friend,—I am once more embarked, and on my way over the boisterous waves, towards the eastern world; going farther and farther from home, whose power of attraction over my heart seems to increase as I recede from it. It will perhaps be some relief to my over-anxious feelings, to occupy my leisure time, of which I have a surplus, in putting on paper for your amusement, the little I have yet to add, concerning the interesting place from which I have lately sailed. Something to occupy the mind, during the tedium and monotony of shipboard, is highly desirable; to me at least, who find it very much to correspond with Dr. Johnson's account of it, viz. "The confinement of a prison, with the chance of being drowned." However, I think it much better to call it a school of instruction, where dull scholars like myself are tasked to the hard lessons of patience, submission and trust. To learn these all-needful lessons by compulsion, is indeed neither very desirable nor very creditable; but still it is much better thus to learn them, than not at all. Only a *little* progress, in these first of Christian virtues, will amply compensate all my privations: and in this way, which was certainly little thought of when I left home, I may make far greater gain, than by success in the immediate object I have had in view; namely, invigorating the organs of my digestion. If we can only be Christians, in reality, what a happy lot will be ours. We shall loose by nothing—our very disappointments will enrich us with far greater gains, than success in our earthly pursuits could give. But I beg pardon for thus detaining you by these moralizing remarks; a tendency to which you must have observed to belong to my besetting propensities.

My intention, when I sat down to my pen, was to give you a short account of my tavern society; before detailing the motives which have led me to the course of travel I am pursuing. For a little more than three weeks I have had my home at a tavern and mixed with its society, which has been something new to me. But it has furnished an opportunity of seeing a little of what is, or ought to be, a leading object of the traveller's attention, "men and manners." The company at the hotel in Gibraltar, was a very mixed assembly of comers and goers, but by far the majority were Americans; who, out of their own country, appear to cling together with an attachment equal to any other people. Sea captains, supercargoes, and travellers, comprehend the leading classifications, into which they may be distinguished. Among the variety of character exhibited, by far the rarest was that of the Christian. My Roman Catholic friend P—— still continued to interest me much. He and I occupied the same chamber, while he remained in Gibraltar. His health and spirits, during that time, recruited a little, but not to a degree to furnish

* Matt. xiii. 40.

to any but himself, a hope of his restoration. Still his faith appeared to tranquillize his mind, in the prospect of any issue to his complaint, which Providence might order. A letter written to his wife, which he read to me, detailing the low situation to which he had been reduced on shipboard, contained some very gratifying expressions of his resignation and peace of mind, in prospect of being committed to a watery grave. His friends at Gibraltar thought the air of Sanroque, in Spain, would be more favourable to him; and thither he had removed, some time before I sailed. I visited him the day before I came away, and had my feelings greatly excited at leaving him in a land of strangers, in so low a state of health. Strongly do I forebode he will see his country, his beloved wife and children, no more.* The tears rolled down his cheeks as he shook my hand, and bid me good bye. Fondly do I cherish the hope, that this estimable man, though greatly mistaken in his attachment to that fallen church, at whose head the "man of sin" sits, is not without a golden grain of faith, which will stand the fire, on that day when his wood, hay, and stubble will be consumed. We know a man may be zealous, in a certain way, for *all* the leading doctrines of the gospel, and yet perish at last. And it is not for us to say, how much error, and gross error too, may be mingled with the faith of some of God's own children.

We had also a young man in the hotel, to whom I became a good deal attached, W. D—n. He was the supercargo of a ship, owned by Mr. P—t, of Philadelphia. He had been to South America, and stopped at Gibraltar for some trade, on his way home. He, too, appeared to be sinking under a pulmonary complaint. I found him, (after Mr. P—'s removal to Sanroque,) sometimes my only companion in the evenings; as neither he nor myself chose to be much out at night. He was sensible, discreet, and not without some thought on the subject, of all others the most momentous. The critical situation of his health increased the interest I felt in him, and compelled me to overcome the criminal shyness, to which I too frequently give way, of introducing topicks of religion into conversation, with persons not known to be religious. Christians, whose privilege it is to be the "light of the world, and the salt of the earth," ought to carry the good seed of the gospel with them, wherever they go, and be ready on all occasions to comply with Solomon's counsel—"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that." My young friend sailed a few days before me. We parted, I think, with mutual feelings, that will render a future meeting, should it take place on this side of time, not unwelcome.

Another of my Gibraltar acquaintances I am willing to introduce to you in a brief notice, Mr. D—. He is a young man from Jersey, on his return from a tour through some parts of Europe. He is lively, sensible, and communicative. He has been through Italy, and tarried a while at Rome, where he has had the honour of kissing the pope's toe, and has brought away with him some relicks of the ancient grandeur of that great city, which, in the days of her glory, "ruled over the nations." He is a perfect enthusiast on the subject of the happiness to be derived from treading on classick ground, and seems to think the recollection of the places he has visited, and the objects he has seen, will be a standing feast for the rest of his life. To have ascended to the very capitol where the august Roman senate were wont to meet; to have trod the same ground where Cæsar trod; to have looked on the same objects on which once Pompey and Cicero looked, &c. &c. Such privileges, he does not hesitate to say, are cheaply purchased at the expense of a man's whole fortune. I have been much

* I have been informed he died some months after, at Lyons in France.

amused with his conversation, while I have wondered and lamented that the little things of man should call forth such feeling, and that the great things of God, in creation, in providence, and in gospel truth, should fail to excite comparatively any interest.

Another sojourner, during part of my stay at the hotel, was ——, a young Englishman, certainly not a fair sample of his countrymen, as such characters are found to disgrace every country. He appeared to have had some education, and to have seen something of the world, little to his real advantage. He had the Frenchman's loquacity, with the Englishman's consequence. I have seldom met with a character more exactly answering to the apostle's description, "whose god is their belly, whose glory is in their shame." For profanity of expression, he equalled, I think, the second officer on board the Pacifick, mentioned in a former letter. After a hearty dinner, he generally outsat the rest of the company, at his wine. On coming in at evening, I have sometimes found him with his glass still before him, and orange peel soaking in the claret, to impart a wholesome bitter for the stomach. On hearing his blasphemy, and seeing his intemperance, I was only deterred from giving vent to my feelings, in strong reproofs, by recollecting our Lord's admonition, "cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Mr. W——, another Englishman, also spent some evenings with us. He is just returning from a tour through Egypt, Palestine, and the adjacent countries, where he has spent more than a year, travelling, it would seem, chiefly for curiosity. The cheapness at which he supported himself, passing on foot through those countries, is one of the most marvellous items of his journey. He speaks of a few guineas having subsisted him comfortably for a year. He spent a considerable time at Jerusalem, and gives a most deplorable account of the state of things in that ancient capital of Judea, where ignorance and barbarism reign among its motley mixture of inhabitants, Turks, Arabs, Jews and Christians—the last ranking with the lowest in the scale of degradation. The holy sepulchre, he says, is enclosed in a large church, the right to which has been the subject of fierce contention between the Roman Catholicks, and the Christians of the Greek church. The first were far the minority in point of numbers, but possessing the most wealth, were able to carry their cause before the Mahomedan authorities, from whom they obtained a decision, vesting the right to the place in them; under a provision, however, that they should allow the Greeks the liberty of a few hours occupancy every morning. Under this regulation, it was very common for the Greek Christians to assemble in vast crowds, and at the moment of the doors being opened, to rush in and fill the place completely, to the exclusion of the Roman Catholicks, for the greater part of the day. Mr. W—— thinks the missionaries from Boston, sent to Jerusalem, have entered on a most hopeless undertaking. He pronounces it impossible, to do any thing with effect towards introducing Protestantism there. The missionaries, however, if they heard his statements, would be very little discouraged. It is very evident that he is a man wanting the faith that can remove mountains. A man who seasons his discourse with only a little profanity, can have but little zeal for the spread of the gospel; and will have as little judgment about the measures likely to succeed in such a cause.

We were honoured for a day or two with the presence of General M'Donnel, the Spanish governor at Algesiras, at our hotel, very little to our gratification; as we did not consider the sight of his excellency and suite a sufficient compensation for the loss of our sitting room, converted to his exclusive use. During his stay, a soldier kept guard continually before the door, and a good deal of parade

attended all his movements. I have had an opportunity of noticing in the society of Gibraltar, a little of that increased regard to rank which characterizes European manners, and is more congenial to their monarchical institutions than to our equalizing republicanism. Even in the Methodist society, where least expected, I was surprised to find so much of it. My Episcopal friend, Dr. P—, mentioned in my last letter, lamented to me, as one of the hardships of his situation, that he had no religious man of the *same rank* with himself, with whom he could associate.

Upon the whole, living in a tavern, with the freedom it admits, amidst the variety of ever-changing society there found, has its attractions. That men, whose finances will admit of it, and who do not know the very superior sweets of domestick comfort, should be fond of it, is not surprising. But to a Christian, whose great object ought to be, and indeed is, (for he is not a Christian with whom it is otherwise,) to maintain and perfect the life of grace in his soul, it is most objectionable. Social worship is there hardly known. Even the decency of owning the God of Providence, by craving his blessing on the meals he bestows, is seldom allowed. Contaminating society, often very ensnaring, because very fascinating, is often to be encountered. Christians who reside but a few weeks at a publick house, have need to double their watchfulness against the variety of temptation that will not fail to beset them.

My health, during my stay at Gibraltar, greatly improved. I providentially discovered an article of diet, from which I think I have derived much benefit, and hope to receive still more. It is goat's milk. At home, you know, for many years, I could make no use of milk. But the milk of the goat, warmed and sweetened with loaf sugar, I find to digest well, and to be very nourishing. The climate of Gibraltar is not considered the most favourable to invalids, for a length of time, on account of a wind they call a Levanter. It blows occasionally from the east, coming across the Mediterranean from the African desert, and operates seseverely on the nervous system. It is frequently too, attended with a dense vapour, enveloping the town; the oppressive effect of which has procured for it, from graceless wits, the odd appellation of the Devil's night-cap.

You know my intention was to have passed from this place to the south of France, where the winter is represented to be very mild, and the climate particularly salubrious for debilitated constitutions. I have changed this destination, in consequence of meeting with the vessel in which I sail, bound for Messina in the island of Sicily; which is still more to the south, and the climate of which, for the winter, is said to be very desirable. It will be easy to get from thence to Italy, which it adjoins, and which will furnish the opportunity of travelling, (and my chief hope for restoration, as it regards means, is on travelling,) by the way of Naples and Rome, over the Alps into France. I confess, too, that I am not without a little of the same idle curiosity which has wrought so forcibly and so foolishly in minds of far more wisdom than mine—the curiosity of seeing that centre of ancient grandeur and modern delusion, Rome. My friend O——, of Boston, who came out with me in the Pacifick, being of the same mind with myself on this subject, bears me company.

We hoisted sail late in the evening of the 22d inst. While passing out from among the shipping at anchor in Gibraltar bay, our captain was much surprised by a gun fired after him, which he thought struck the rigging of the vessel, with some grape shot. Concluding it might be a signal, and if so certainly a very forcible one, for him to hoist a light at his forecastle, (a very proper measure for the safety of the ships among which he passed,) he did so, and experienced no repetition of the thing, nor heard any explanation why it had taken

place. Probably the advantage of a fair wind that carried him too fast for pursuit, saved him from the damage of about four dollars, said to be the usual expense to the party at Gibraltar, that occasions the necessity of firing a cannon.

The current, combined with the fair wind, gave us a very prosperous outset. You are not unacquainted, I presume, with this very strange phenomenon, which has puzzled philosophers, viz. the current that continually sets up the straits of Gibraltar, running at the rate of about four miles per hour; so that it would seem that the Mediterranean, whose only vent is at the straits, instead of discharging here the waters that continually pour into it from so many thousand miles of country with which it is surrounded, actually receives a vast additional supply from the Atlantick Ocean. They say it is ascertained, that there is, at a great depth below, a current the other way; so that, agreeably to what might be expected, the waters of the Mediterranean do empty into the Atlantick. This, indeed, solves the difficulty; but it appears to me to do so at the expense of establishing another, equally great. What can be the cause of these counter-currents? Whence is it that in a narrow channel of a few miles, there should be on the surface a constant current, running with great violence, and on the bottom another current directly in opposition? Thus it is the works of God manifest his greatness, by exhibiting to us much that is unaccountable; and why, then, should we be stumbled to find in his government, as well as in his word, much that in this respect accords with his works, in being to us incomprehensible and seemingly contradictory.

The next morning after setting sail, we were gratified with the sight of what is really a curiosity. In the middle of the sea, a rock, apparently square, and a few rods in diameter, projects about fifty feet above the surface of the water. There is none but itself to occasion the sailing dangerous. When first discovered, we were steering right for it, and had to alter our course to escape it.

The coast of Spain on the left, and that of Africa on the right, continued visible for several days, but gradually continued to recede until they have disappeared. On shipboard there is something very cheering in the sight of land. Though in reality the danger is greater, as shipwrecks generally take place on the coast, yet while land is in view, you feel as if you had a refuge near, in case of disaster. But when nothing is to be seen all around as far as the eye can look, but a waste of waters, wave rolling behind wave, you seem forsaken to their mercy, without protection, except from the thin planks of the frail vehicle in which you are borne over their surface. Then is the time for the Christian to rejoice in his privilege, a privilege for which it is worth while to be a Christian, in high preference to being a philosopher, with all his boasted stores of stoick fortitude—the privilege of appropriating and singing the 46th Psalm, "God is our refuge and strength, a very present help in trouble, therefore will not we fear," &c.

The weather, so far, has been very mild and pleasant for January. We have had some days quite warm, with excessively heavy dews at night. The sails in the morning are quite filled with water, so as to drop upon the deck, as after a shower of rain. This is the characteristick of the climate of the eastern world, to have the dews much heavier than in America. We have had too, some days of very calm weather; and you cannot think what a weariness a calm of long continuance at sea produces. It is little short of an affliction to lie motionless on the smooth surface of the water, with nothing to interest you, but anxious lookings and longings for a wind to spring up from some quarter.

Our accommodations are good. The supercargo, who is in part owner, is a very agreeable man, a man I hope of religion; well read in all the late authors of orthodox divinity. Perhaps

he is too much like myself, in having a larger store of doctrinal than practical religion. The captain is a good sailor, temperate, and to me entirely civil; but he distresses me with his blasphemy, from which he seems to make no attempts to restrain himself on any occasion.

But I beg leave here to close for the present, as I have wearied myself, and wish to be released a while from the drudgery of writing and thinking. On the subject of your satisfaction in the perusal, I make myself quite easy, knowing that curiosity and friendship will be gratified with details, which would be otherwise perfectly insipid.

I remain, &c.

FOR THE CHRISTIAN ADVOCATE.

No. VII.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Potuit igitur Hieronymus scribere Græcorum Codices fuisse integros; negarique non potest adeo, Patres Græcos locum citare."

Am. Dorhout, Animad.

Mr. Editor,—I observed in the close of my last number, on the external evidence of the authenticity of this text, that it was contained in the primitive liturgy of the Latin church, which was composed in her purer times, and also in the ancient liturgy and confession of faith of the Greek church.

The existence of our verse in the publick standards of these very ancient churches is, unquestionably, a strong proof of its authenticity. A schism, as early as the Arian controversy, had separated these two churches from each other, and had removed the hearts of their respective pastors and doctors an immeasurable distance from brotherly love and Christian intercourse. It is scarcely credible, therefore, that the one church would copy from the other; and especially so, when fresh occasions of animosity were often occurring to widen the breach, and perpetuate the separation.

Our opponents do indeed say, that "there is reason to *suppose* that this clause was interpolated into the Greek liturgy and confession, so late as the fourteenth or fifteenth century." But whosoever takes the slightest survey of the state of things in the Greek church in these centuries—and particularly, if he considers the state of the feelings of the Greek church towards the overgrown tyranny and revolting mass of superstition and idolatry, presented in bold relief before the eyes of the Greek church—he will assuredly not yield to such an ill supported and rash *conjecture.* A few, I will even say many, of the Greek clergy may have been drawn over, and may have been made devoted partizans of the Latin See. But how is it possible that a body of the Greek clergy, (far less a few,) could add such a clause, in the face of the Christian people—in the face of her priests and bishops of different gradations? Was it done in some council? We demand the proof of this. If by a council, it could be no secret. It must be a subject of historical record. Was it effected by stealth—by the intrigue of some daring innovator, who imposed it on patriarch, bishop, priest and people? Is this supposable, even by the aids of the greatest credulity? The fraud would have been detected instantly, and a loud voice would have been raised against it; for the supposition of our opponents is—that a clause, containing our verse, had been added to the liturgy and confession of the Greek church, throughout her vast extent of churches—and so late as the fourteenth or fifteenth centuries, when copies of the liturgy and confession had been multiplied, in a ratio proportioned to the length of time from her establishment and to the number of her churches and priests! In *all these an entire clause had been*

inserted—and yet no authentick historical record of it exists—no voice was raised against it—no writer in all the Greek church has recorded one objection against our verse—against an entire clause interpolated into the liturgy! And, moreover, the interpolation is supposed to have been made—not in some obscure book—not in some individual's writings—but in the liturgy and confessions which were used in the churches every Lord's day—which were familiar to every worshipper—which were used at every baptism! An interpolation made in this so late as the fourteenth or fifteenth century, and no voice raised against it! If any man can seriously believe this, his faith can receive the miracles of the monks' cells, and can credit the incongruities of the prophet of Mecca! Assuredly the supposition is to be rejected as utterly without foundation, and really absurd. And the existence of our verse in each of these liturgies, composed in a remote antiquity, when these two churches saw purer and happier days, is to be admitted as affording us two distinct arguments, of no ordinary weight, for its authenticity and divinity.

Our opponents have been in the habit of making assertions unqualified, and often boastful, relative to the strength of their evidence against our verse, taken from versions. In fact, their statements would lead the inexperienced to suppose that *every ancient version* is decidedly against us. We shall yield them, as indeed we have already yielded them, the Oriental versions, so far as they have come to the light. We shall yield them the Syriack, the Arabick, the Ethiopick, the Coptick, the Sahidick. And we will yield to the learned Griesbach the Sclavonick and the Gothick—made under Arian influence—to be taken for what they are worth. None of all these can be traced to an age remoter than the fourth century. And they, even the most respectable of them, bear with them the internal proofs of their origin. They can be traced to the influence of Eusebius of Cæsarea, who, in his fifty codices, left out our verse, as we have shown in a former number; or, they were made by learned men who used copies taken from Eusebius's codes. But the text of the heavenly witnesses is found in VERSIONS *of the greatest antiquity and the highest authority!*

And, first, of the Latin version, usually called the OLD ITALICK.—It will not be questioned by any one, it is presumed, that the sacred oracles were entrusted, *as really*, and *as much* to the Latin church, as unto the Greek church, as the "witnesses of their authority, and the guardians of their purity."* None, so far as I know, have questioned this. And while we thus put these two ancient churches on an equal footing, in general, certain circumstances have occurred to render the testimony of the Latin church even of much more weight than that of the Greek church, on a matter especially of this kind before us. Let us lay the doctrine taught in our verse by the side of the fact that the Arians, the avowed enemies of the doctrine taught in our verse, had, for a considerable period, gained the ascendency in the Greek church, and had used that ascendency in such a way as to give proof that they had not been idle in impressing the marks of their heresy and pollution on certain codices.† And while the Greek church was completely under this influence, the western church was retaining its strict purity in defiance of these enemies. Hence it is reasonable—it is just, to lay the greatest weight on the testimony rendered by the Latin church to the purity and integrity of the sacred text and its versions, and even to give it a decided preference to that of the Greek!‡

Now it is certain that the Latin church had a version, made at a very

* A portion of the holy scriptures was addressed to the Latins, or Romans, by Paul; who laboured in the Latin church as well as in the Greek church, &c.

† See Kettneri Hist. pp. 91. 95. 106, &c.

‡ Consult Nolan on this topick, p. 294, &c.

early period of her existence. It was quoted generally by the Latin fathers before the council of Nice; and hence before the times of Constantine, when Eusebius made his alterations in the fifty codices. Father Augustine speaks in the highest terms of this version, and renders his testimony to its "strict literal fidelity," "In ipsis interpretationibus Itala cæteris præferatur; nam est verborum tenacior cum perspicuitate sententiæ."* And we have sufficient evidence of this version's remaining unaltered and pure. *First*, It was not exposed to that influence which prevented the Oriental versions from being *accurate*, or rather, I should say, *perfect*. *Second*, The testimony of Hilary in the early part of the fourth century confirms it—"Latinos de veteribus Græcis translatos codicibus incorrupta simplicitas temporum servavit, et probat."† *Third*, In the early period, and before the time of Constantine, the Latins were not sufficiently acquainted with the original Greek to make alterations.‡

One *edition* of this version was called the Italick version; and, as the learned Nolan has shown us, it "took its name from that diocese or district of the church called the Italick, in contradistinction from the Roman diocese." The capital of that district was Milan. The Milan church was, of course, the metropolitan church.—This version is to be carefully distinguished from the Vulgate, now in use in the Romish church; and Nolan also distinguishes it from another version, which is contained in the Codex Vercellensis. The Vulgate, we all know, contains the copy which underwent the supervision of St. Jerom, who made his alterations or corrections in the old version, in the days of pope Damasus, about the year 384.§

The MSS. codex vercellensis, preserved at Verceli, contains the old version with corrections, or rather alterations, from the hand of Eusebius, bishop of Verceli, who died in the year 371. And the codex Brixianus, in the library of Brescia, written in silver letters, on beautiful purple vellum, is supposed, by the learned, to be that which preserves the greatest affinity to the most ancient Latin version, or the old Italick.*

It is generally admitted, I believe, that the old Italick version is not found *entire* in any MSS. yet discovered. In the absence of such, we may look for the remains of it among those Christians who are descended from the Italick church. It is reasonable to suppose that in their ancient versions we may find the remains of the ancient Italick. Now, it is a matter of historical record, that the Waldenses are the lineal descendants of the ancient Italick church; and if we can find any trace of our verse in the version or confession of the ancient and apostolick church of the Waldenses, which sustained its independence against the cunning and violence of the Roman see; and which held "the uninterrupted and free use of the holy scriptures," from the days of the ancient Italick church—we must admit that it will present a testimony to the authenticity of our verse of the greatest weight and authority—and it gives me great pleasure in saying, that a learned man on our side has made the discovery. Of the old versions done into French, the Waldenses made two. In the extensive and valuable libraries to which our distinguished scholar Nolan had access in London, he discovered one of these versions. The following is the reading of our text in that version—"Trois choses sont qui donnent tesmoing au ciel, le Pere, le Filz, et le Sainct Esperit, et ces Trois sont une chose." "There are three things (persons) who give testimony in heaven, the Father, the

* S. Aug. Opera, Tom. iii. p. 27, and Nolan's Inq. p. 57.

† Hil. Com. in Rom. v.

‡ See more fully this idea in Nolan, p. 57, &c.

§ I am not to be supposed, by any means, as affirming that the Vulgate is *now* what it was when *it came from the hands of St. Jerom*.

* See Nolan's discussions on this matter, p. 59, &c.

Son, and the Holy Ghost; and these three are one thing" (substance).

For the proofs of the antiquity of this version, and for what relates to its authenticity, I must refer to Nolan;* and I beg leave to notice that this version corresponds with the very ancient confession of faith of the Waldenses. In their confession each doctrinal article is proved by a testimony from the holy scriptures. The following is found in the article on the Trinity—"Lequel Dieu est un Trinitè, comme il est ecrit en la Loy," &c. "That God is a Trinity, as it is written in the law: Hear O Israel the Lord," &c.† It immediately follows—"Et S. Jean: Il y en a Trois qui rendent temoignage au ciel, le Pere, le Filz, et le S. Esprit; et ces Trois sont un." "And St. John writes: There are three who render testimony in heaven, the Father, and the Son, and the Holy Ghost; and these three are one."‡

Here we have in the authentic remains of this old French version, and in the confession of this ancient and apostolick church, an explicit testimony to the fact that our verse of the heavenly witnesses was contained in the first Latin or old Italick version. And its existence in that primitive version is a testimony as explicit, that it was in the Greek copy from which the version was made; and we put it to the candour of the learned to decide how much a testimony of this kind is superior to that of "a multitude of MSS." of a suspicious origin. We bid them say how much a testimony from such a church, derived from the remotest antiquity, even far beyond the times of Arian and Sabellian corruptions, must be superior to the testimony of *two* manuscripts —*not one more*—*two* manuscripts—very evidently traced to the corruptions of Eusebius—*two* manuscripts, which cannot be traced further back than the fourth century, even by our opponents' own confession. On the one hand, we have the harmonious testimony of a very ancient and apostolick church to the authenticity of our verse. On the other, we have against us the negative testimony of *two* manuscripts, not older than the fourth century, and two others in the *ninth*.* On the one hand, we have the distinct testimony of the primitive Italick church, conveyed to us by a strong chain of evidence, rendered by the church of the Waldenses, who had always "retained their independence, and the uninterrupted use of the holy scriptures!" On the other, we have against us the *negative* testimony—nothing *positive*—the *negative* testimony of *two* manuscripts only—not older than the fourth century—and not of the Byzantine class, but from the corrupt source of Eusebius—and, besides these, only *two MSS. more, written after our verse had been about a hundred years in daily use in liturgies of the churches!*

Again, we avail ourselves of the united testimony rendered to our verse by the Latin version current in Africa, and the version corrected by St. Jerom. Let this version current in Africa be the same as that of the old Italick, or let it not be the same, it will not affect my argument. It is evident from those who quoted it, that the version current in Africa was more ancient than the version of St. Jerom.† Hence they are two different versions. And thence we have from them *two distinct testimonies* to the authenticity of our verse. And the more closely we consider the authority and value of these versions, the more impressively we shall feel the testimony rendered by each of them. The learned world have ex-

* See his Inquiry, Pref. pp. 18, 19.

† And here let it be observed that, that ancient and pure church took this passage of Deut. vii. 4. in the same *sense* and *form* as presented by us in our last number,—Hear, O Israel, Jehovah our Elohim, Jehovah, are one."

‡ See Le Long Bibl. Sacr. Tom. i. p. 313. Morland on the Churches of the Valleys, p. 14. Leger, Hist. Gen. Des Eglis. Vaudois, ch. viii. p. 1. Perrine, Hist. Des Vaudois et Albigeois. And Nolan, Pref. ut supra.

* See Burgess's Table of Greek MSS. in his Append. i.

† See Burgess, p. 7, and Nolan, p. 59.

pressed themselves strongly on this. Bengel thus speaks out their sentiments—"Enimvero interpres hic," &c. "Truly, indeed, this translation is more ancient than all the Greek manuscripts and fathers, of whom at this day any thing remains, and it was sufficiently near to the first,"—he means the autograph—"of this epistle of John:" "Et primo hujus epistolæ codici satis propinquus."* And, with respect to the judgment which we ought to form of St. Jerom's improved version, Dr. Bently thus frankly speaks—and he was no friend to our verse—"It was plain to me, that when that copy came from that great father (Jerom's) hand, it must agree exactly with the most authentick *Greek exemplars*," &c.† And, in his letter to Wetstein, he says,—"The very ancient Latin versions like this, I would prefer even to the Greek copies."‡

And Semler himself, (as quoted by Burgess,) after making some cautious dispositions and arrangements, in case of the possibility of being constrained to retreat, says—"Sum fere in eadem hæresi—non quod sec intellegam, &c.—sed quod ad detegendam scripturam primam plus conferunt quam plerique Græci libri." "The Latin codes contribute more to the discovery of the *first scripture* than the most of the Greek books."§

We have seen the high opinion of Jerom's version, as expressed by Bently. Now, *it contained our verse when it came from the hands of Jerom.* Our leading opponents admit this. They do go indeed a little further than we could wish them to go, and further than they can support themselves by any argument. Sir Isaac Newton, for instance, insists that Jerom was the first who inserted the verse of the heavenly witnesses into the Latin translation. This is a gratuitous assertion. They have no ground to say so. But it is enough to our present point that they have admitted it to be in the version, "which," as Bently says, "*must, when it came from that great father's hands, agree exactly with the most authentick Greek exemplars.*" I may add here, that in the "Prologue to the Epistles," (which the most learned men, such as Erasmus, Sir Isaac Newton, Le Clerc, Mill, Dorhout, Burgess, and particularly Walafrid Strabo, who wrote a comment on our verse, and on the "Prologue," in the beginning of the ninth century, do unanimously ascribe to St. Jerom,) we have an assurance given that unfaithful translators had put in only the eighth verse, and had in some copies omitted the seventh verse," which (he testifies) did exist in Greek codices in his time.*

That the Latin version current in Africa ought to be of equal, or rather even of superior weight with us, is evident from the following considerations. 1st, If not the same with the old Italick, it agreed in all points. 2d, The African church was of great antiquity, and it was distinguished for purity of faith,† and its most learned bishops and pastors. 3d, The persecutions which swept the other church long and terribly, like the sweeping pestilential blasts of the desert, were usually of short duration in Africa. 4th, And during its persecutions, its pious pastors anxiously preserved the sacred MSS. from the destroying hands of the persecutors.‡

* Bengel, in 1 John, v. 7.

† Dr. Bently's letter to the Archbishop of Canterbury, and Burgess, p. 8.

‡ Letter inserted in Wetst. Proleg. p. 394.

§ See his note on Bently's letter, &c. and Burgess, pp. 8, 9.

* See Burgess, p. 125, for this quotation. I shall resume this testimony of the Prologue in its place.

† Euseb. De Martyr. Palæst. cap. viii. p. 437, has spoken in terms of unqualified praise of its purity.

‡ Mensurius, bishop of Carthage, in the year 303, being aware that a search was about to be made by the persecutors for the sacred books of the Christians, removed the MSS. of the scriptures from the Basilica, and placed in their stead some "reproba scripta" of the hæretics. The persecutors came, seized the heretical writings, and hurled them into the flames, exulting in the destruction which they were making of the Christians' oracles. See Kettneri Hist. pp. 161, 144.

And, lastly, the boldness and publicity of the appeal to their copies of the Holy Bible on the subject under discussion, made by four hundred bishops collected from all parts of the African church. Standing before the Arian king Hunneric, they held up the version of the scriptures current in Africa from time immemorial, and with all the terrors of a cruel death before their eyes, and the eyes of all churches fastened on them, fearless of contradiction from the churches of the East and of the West, they appealed to our text in their copy, in the following words of their publick confession, laid before the king—"And, moreover, that we may teach it to be clearer than the light that the Father, the Son, and the Holy Ghost are one Divinity, it is proved by the testimony of John the Evangelist; for, says he, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." They added in the same clause—"This is the opinion of the whole church of Africa, presented at the command of the king."*

Here, then, we have, in behalf of our text, the distinct testimony of two versions, and one of them in current use in Africa from time immemorial; and current also in the Italick region from time immemorial, (for the African and old Italick I have supposed to be originally the same.) These two distinct testimonies we hold up, as a decisive evidence that our verse was in the Greek codices, from which originally these versions had been made or corrected.

(*To be continued*).

THE REV. MR. STEWART'S PRIVATE JOURNAL.

In the Christian Advocate for the months of June and July last, we published extracts from the private Journal of the Rev. Mr. Stewart, from the time that he left this country in Nov. 1822, till his arrival with his family in the Sandwich Islands. The latest date of that Journal was May 14th, 1823. Within a few days past, the continuance of his Journal till October, 1824, has been put into our hands; and we have determined to publish the whole. This we shall do, not under the head of religious intelligence, but in a series of numbers, in the department of our work which we entitle *Miscellaneous*. The Journal, indeed, contains religious intelligence; and the great object of Mr. Stewart in his mission is to promote religion. To this his life is devoted; and nothing but religious principle, in a very powerful influence on his mind, could have induced him to relinquish all the endearments and elegancies of civilized life, which an independent fortune and a very liberal education enabled him to enjoy in his native land, and to spend his days among the rude inhabitants of some of the loneliest islands on the surface of the earth. But in a private Journal, intended for the gratification of a much loved sister and a number of dear and scientifick friends, he has, with great propriety, inserted many things, which might not be so proper for a narrative simply missionary. This circumstance is the very one that, to a certain class of readers, not by any means unfriendly to religion or to missions, gives a peculiar interest to his Journal. They wish to be informed of the state of society in the Sandwich Islands; of the language, government, manners, customs, arts, and general aspect of the nation; and of the natural productions of these volcanic insular spots in the bosom of the ocean. In the first number of our work, published very shortly after Mr. Stewart left the United States, we announced our expectation of receiving information from him on all these subjects, and of enriching our work by inserting it in our pages. We are glad to be able now to do, what we then intimated

* See the original out of Victor Vitensis, Lib. 3, in Kettner, p. 142; and Horne, vol. iv. &c.

was in prospect. We remarked at the time, that statements from missionaries relative to natural history, languages and customs, in heathen lands, would be highly useful to the missionary cause, by the gratification they would afford to men of science, calculated to render them friendly to those from whom this gratification was derived; and also by enabling those who superintend the important concerns of missions, to adapt their plans, preparations and outfits, more fully than they could otherwise do, to the places whither missionaries are to be sent. Geographical knowledge, is indeed intimately and essentially connected with most missionary enterprises; and it does honour to Christian piety, and zeal, when they are seen to be not hostile, but friendly and serviceable, to science in all its departments.

Well written Journals, especially relative to countries of which little has been known and described, are always interesting; and when they are interspersed with proper religious reflections, on appearances and occurrences that fell under the notice of the Journalist, they render pleasure auxiliary to piety—they delight and edify the intelligent practical Christian, and often make a favourable impression, ere he is aware, even on the infidel or the sceptick.

The Journals of Mr. Stewart, now in our hands, will extend through about four numbers of our work; and we hope to be able hereafter, to continue his communications to a much greater extent. He mentions a number of drawings, none of which have as yet arrived. When we receive them, we shall endeavour, as heretofore, to give cuts of those which shall appear to be of the greatest interest.

—

Honoruru, Island of Oahu, May 20th, 1823.

My dear Sister M.—On the 14th inst. I closed a journal, to that period, to you: And before commencing a continuation, by regular dates, will revert to a scene which was acting at the time of our arrival, and of which I made some mention—the *great feast* annually observed in commemoration of the death of the late king Tameamea, and of the succession of Rihoriho to the throne. I can describe it, however, only from the statement of others, for it commenced three days before we arrived, and the last day, the only one afterwards distinguished by much parade, was a day of religious observance in the mission family.

On the first day the king gave a very large dinner—well served in a ranai or bower, where tables were spread for the accommodation of 200 persons. Mr. and Mrs. Bingham and Mr. and Mrs. Ellis from the mission attended. Also, all the foreign residents of respectability, and the officers from the numerous ships in port. Every thing was in American style, and all the natives present wore European dresses. Black was understood to be the *Court dress*, and every article of that hue, satin, silk, crape, cloth and velvet, in the place, was bought up immediately, and those who could not procure any of these, purchased pieces of black handkerchiefs and had them made into dresses. *Kamehamaru* appeared to remarkable advantage, as mistress of ceremonies; and, personally, saw that no one of the large company was, in any degree, neglected. For example, on observing a crowd of American seamen without the guards (who, to the number of two hundred, surrounded the ranai) she immediately ordered an abundance of provisions and liquors to be served to them. Whilst at table, a procession of 400 persons, the inhabitants of 8 districts of the island, passed before the king, and deposited a tribute which they had brought, on one side of the company. They were all dressed in white native cloth and made a beautiful appearance, as they marched in single file, bearing before them various articles of produce, neatly and tastefully wrapped in and ornamented with green leaves—Each district was led by its chief man, or principal farmer, bearing a large torch of the *tutui nut*, or fruit of the candle tree.

This display was the only thing in the entertainment that was not designed to be *American*—such as the discharge of heavy cannon, music &c. &c. The celebration continued for a fortnight, but there was nothing afterwards worthy of particular notice, till the last day. This was altogether *Hawaiian*, and highly interesting as an exhibition of the *ancient* customs of this people, which probably will soon be lost forever, in the refinements of the age of civilization and Christianity, which is beginning to dawn on their nation. The most intelligent and influential of the chiefs and people, already speak of the "*time* of *dark hearts*,"

and, I believe, are sincerely desirous of abolishing all visible practices, which had their birth in the ignorance of former days. In this abolition much, connected with the present celebration, will be included, which fact gives a double interest to the principal scenes of it; and we eagerly catch at them, as the relicks of paganism. There is good reason to believe, that a taste for these ceremonies among the chiefs will be so far lost, even before the lapse of another year, that they will never be repeated, and that the notes taken of them now, will prove to be the records of the last striking features of heathen usages on such occasions.

I greatly regret, that I did not see enough to enable me to send you drawings of some of the most interesting parts. Especially of some of the processions, of which there were several, during the day. The appearance of Kamehamaru excited great admiration. She was seated in an elegantly modelled whale boat, attached to a platform of wickerwork, 20 feet long and 12 feet wide, which was carried by 70 men. The boat was lined and the whole platform covered, first with fine broadcloth, and then with the most beautiful specimens of native *tapa*, of a great variety of colours and figures. The men who supported the whole, were formed into a solid body, so that none but the outer row on each side were seen; these were all clothed in the splendid scarlet and yellow feather cloaks and helmets of which you have read, and than which scarce any thing can be more superb. The only dress of the queen was a scarlet padau (pow) and coronet of feathers. She was seated in the middle of the boat, and screened from the sun by an immense Chinese umbrella (15 or 20 feet in height) of the richest scarlet damask, supported by a chief behind her, wearing only a scarlet maro and helmet. On one quarter of the boat stood *Karaimoku* (prime minister Pitt) and on the other *Naihi*, another high chief, wearing scarlet maros and helmets only, and each supporting a most superb *kahile* or feathered staff, not less than 30 feet in height—one half being a most ingeniously wrought cylinder of scarlet feathers, 18 inches in diameter. Imperfect as the image may be, which this description will convey to your mind's eye, of this pageant of royal device and exhibition, I think you will not altogether condemn the epithet I use, when after having seen the *disjointed parts*, I say, I think it must have been really *splendid*. So far as the feathers, mantles, helmets, coronet and *kahiles* had an effect, I am without a fear of being excessive in the use of the term:—I doubt whether there is a nation in christendom, which at the time that letters and Christianity were first introduced, could have produced a *court dress* and badge of distinction so magnificent as these: and they were found here in all their richness, when the islands were discovered by Cooke. There is something almost approaching the *sublime* in the lofty noddings of the largest kahiles, as they tower far above the heads of the groupe whose rank they proclaim—Something that conveys to my mind, an impression of greater stateliness and power, than the gleaming of the most splendid banners I ever saw unfurled.

All the chiefs made a greater or less display, but I have not had very particular descriptions of their several appearances. The Prince and Princess were seated on 4 handsome field bedsteads, lashed together side and side, covered with beautiful native cloth, and ornamented with rich canopies and drapery. They wore nothing but the native dress made of scarlet silk.

Pau-ahi one of the wives of Rihoriho, after passing some distance with her attendants in procession, alighted and set fire to the couch on which she had been carried, with all its expensive trappings, and then threw on the bonfire she had thus created, every article of her dress, reserving a single handkerchief only to cast round her: in this she was immediately followed by all her party. She thus destroyed many valuable articles—a large quantity of native tapa, and whole pieces of the finest imported broadcloth. This *feat*, extravagant as it was, sprung, however, from a more worthy motive than that which once led a more celebrated queen to signalize a festival by *drinking pearls*. It was to commemorate her narrow escape from death, by fire, whilst an infant, from which circumstance she derives her name "Pau"—"all" and "Ahi"—"fire." The house in which she was, was blown to pieces and burned, by an explosion of gunpowder, into which fire was accidentally dropped—5 men were killed by it, and Pauahi much burned, but soon recovered.—Companies of singing and dancing girls and men met the processions in different places, encircling the highest chiefs when they alighted, and celebrating their praises by enthusiastic encomiums. The dress of some of the dancers was expensive and immense in quantity. One girl wore 72 yards of kerseymere of double width, half yellow and half scarlet: it was wrapped round her till her arms were supported horizontally by it, and the remainder was carried as a train, by persons appointed for the purpose.

From what I have seen myself, I can readily believe that the whole, from the variety and splendor of colours and dress—

wreaths of flowers, evergreens and feathers, kahiles and rich and lofty umbrellas—must have produced an imposing effect, even on spectators from civilized and polished countries.

The *high chiefs*—those with whom all the power and influence in the nation rests, are few in number. They belong principally to two families, besides the present royal family and that of Taumarii king of Tanai; who you know is divested of his power, though ranked among the highest of the chiefs.

The pride of birth is carried to great excess, and the slightest shades of superiority, even amongst the highest, tenaciously claimed.

Keopuolani, one of the queens of the late king Tameamea, and mother of Rihoriho and the young Prince and Princess, his brother and sister, is, by blood, the highest chief in the nation and has no equal. She is the last lineal descendant of the ancient line of kings, and boasts the unmingled blood of royalty immemorial.

The present king, his little brother, Keāūkiaouli, and sister Nahienaena still younger, the only children of Keopuolani now living, form the next grade by blood, and have no equals.—Next to these rank the two daughters of Tameamea, *half sisters* and *wives* of Rihoriho—*Kamehamaru* and *Kinau*. The rank of their mother (*Kalakua*) gives them the precedence of *Kekauruohi*, another of the wives of the present king, and likewise daughter of his father by another woman. He has two others, *Kekauonohi* (daughter of *Wahine Pio*) and *Panisahi*, but they are inferiors by blood to the preceding. These constitute the whole of the present royal family.

Of the two powerful connexions referred to before, *Kaahamanu*, the favourite wife of Tameamea, is the head of one; and *Karaimoku*, prime minister to both the late and present king, is the head of the other. These were appointed guardians to Rihoriho by Tameamea on his deathbed, and have unlimited influence throughout the islands. They and their respective families, perhaps happily for the king and nation, keep a good balance of power.

Kaahumanu is a daughter of the last king of Maui—conquered and deprived of his island by Tameamea, at the time he extended his dominion—primitively confined to a small part of Hawaii—over all the islands. He has one sister *Kalakua* who was also a wife of Tameamea, and mother to his two daughters Kamehamaru and Kinau the favourite queen of Rihoriho: and two brothers *Kuakini* (Adams) Governor of Hawaii, and *Keeaumotu* (Cox) Governor of Maui.

Karaimoku (Mr. Pitt) is not so high a chief by birth, as the members of this family, (though very little inferior) but has acquired such power, by his uncommon talents in government, as to possess greater influence than any of them. He has one brother *Boki*, who is Governor of Oahu, which is next in population and size to Hawaii, and the seat of foreign intercourse: and one sister *Wahine Pio*, who is mother to *Kekauonohi*, the youngest queen of Rihoriho.

Next to these families rank Hoapiri, one of the most wealthy of the whole body of chiefs, perhaps the greatest landholder, the husband of *Keopuolani*, and guardian by official appointment of the princess her daughter: and *Kaikioeva* (and *Keaweamahi* his wife) the guardian of the young prince.

Naihi, and his wife Kapiolani, are equals by birth of the last, but the guardianship of the prince gives a distinction in favour of Kaikioeva, with whom he lives.

Kuini, the wife of Boki, is the daughter of Hoapiri; and the favourite wife of Karaimoku now dead, was the daughter of Kaikioeva.

The most important of the chiefs after those mentioned—are Kahekiri the husband of *Wahine Pio*—Kaiko his brother and Haaheo his wife—Kahalaia, a son of Wahine Pio, by a brother of the late king: Naihi-Tutui, commander of the shipping, and a favourite of the king: Kuanava another favourite, &c. &c.

The reason why I have been thus particular in giving you "*the peerage*" of Hawaii, my dear sister, is the daily intercourse the mission have with these, who form the *Court*, and (with the exception of Governors Adams and Cox) reside in a body with the king; and the frequent mention that is consequently made of their names, &c. in the public journals. You will be able from it to understand, better than you otherwise could, the relation of various characters, offices, &c. &c.

Whilst writing so many names, the perplexity you may feel as to the right pronunciation of them occurs to me: And I will give you a few hints on the orthoepy of this language, which is very simple, and by which you will be enabled to pronounce correctly, such names and words as you may meet in the journals.

The vowels are a, e, i, o, and u, each of which has one invariable sound only.

a has the fourth sound of English *a;* as in fȧt, mȧt, mȧrry.

e has the first or long slender sound of the English *a;* as in fāte, māte.

i has the long sound of English *e* (same as the French *i*) *marīne.*

o has the sound of the long open English *o;* as in nō, nōte, &c.

u has the sound of the English *oo*, or of *u* as pronounced in *virtue*, in New England, *virtoo*.

The three most common diphthongs are āī, pronounced like *ai* in *aisle;* āū, like the English *ow* in *vow;* and ōū, like *o* followed closely by *oo*.

By way of illustration, I will give you the correct orthography and orthoepy of the names of the largest islands, places where missionary stations are formed or to be formed, and the names of the principal chiefs.

Spelled.	*Pronounced.*	*Incorrectly.*
Ha-wà-i-i,	Hå-wå-é-é,	Owyhee.
Māū-i,	Mow-é,	Mo-e.
Ra-nāī,	Rå-nāī.	
Mo-ro-kōī,	(ōī as in *oil,*) Mò-rò-kōī.	
O-à-hu,	O-å-hōō,	Woahoo.
Tāū-āī,	Tow-āī,	Atooi.

STATIONS.

Ho-no-rù-ru,	Hò-nò-rōō-rōō.
Wāī-mè-a,	Wāī-má-å.
La-hāī-na,	Lå-hāī-nå.
Kāī-rù-a,	Kāī-rōō-å.
Wāī-a-kè-a,	Wāī-å-ká-å.

CHIEFS.

Ke-ò-pu-o-là-ni,	Ká-ò-pōō-ò-lå-né.
Rì-ho-Rì-ho,	Ré-hò-Ré-hò.
Ke-āū-ki-āū-o-li,	Ká-ow-ké-ow-ò-lé.
Nà-hi-è-na-è-na,	Nå-hé-á-nå-á-nå.
Kà-me-ha-mà-ru,	Ká-má-hå-må-rōō.
Ki-nāū,	Ké-now.
Ke-kāū-ru-ò-hi,	Ká-kow-rōō-ò-hé.
Ke-kāu-o-nò-hi,	Ká-kow-ò-nò-hé.
Pāū-wà-hi,	Pōw-å-hé.
Ka-rāī-mo-ku,	Ká-rāī-mò-kōō.
Bò-ki,	Bò-ké.
Ku-ì-ni,	Kōō-é-né.
Wa-hì-ne-Pi-o,	Wå-hé-ná-Pé-ò.
Kà-a-hù-mà-nu,	Ká-å-hōō-må-nōō.
Kà-la-kì-a,	Ká-lå-kōō-å.
Kù-a-kì-ni,	Koo-å-ké-né.
Ke-e-āū-mò-tu,	Ká-å-ōw-mo-tu.

(Piia, a wife of the late king, and Laamu, her husband, I forgot to mention in the list of high chiefs.)

Pi-ì-a,	Pé-e-å.
Taù-mu-à-ri-ì,	Tow-mōō-å-ré-é. incorrectly Tamoree.
Hò-a-pì-ri,	Hò-å-pé-ré.
Kāī-ki-o-è-va,	Kāī-ké-ò-á-vå.
Kè-a-we-a-mà-hi,	Ká-å-wá-å-må-hé.
Nāī-hi,	Nāī-hé.
Ka-pì-o-là-ni,	Ká-pé-ò-lå-né.
Kà-ha-lāī-a, (or Tâmeâmeâ,)	Ká-hå-lāī-å.
Kà-he-kì-ri,	Ká-há-ké-ré.
Kāī-ko,	Kāī-kò.
Hà-a-hè-o,	Há-å-hå-o.
Nāī-hi-Tu-tu-i,	Nāī-hé-too-too-é.
Là-a-nù-i,	Lå-å-nōō-é.
Kù-a-nà-va,	Kōō-å-nå-vå,

&c. &c. &c.

All these persons have a variety of names, but those which I have given are the most favourite and common.

The number of chiefs throughout the island is very considerable, but nearly all besides those already mentioned, are *small* or petty chiefs, and are as inferior to the above in rank and consequence, as an English baronet is, to a royal duke, or noble earl or marquis.

The whole, however, are so strongly marked by their external appearance, that they are, at all times, easily distinguished from any of the common people. Indeed they seem in size and stature to be almost a distinct race. They are all very large, and generally excessively corpulent: but the common people are only of an ordinary height, and of a lean rather than full habit. I have seen no full grown chief, except Keopuolani, the king's mother, and king Taumuarii, who does not weigh above 200 lbs. The sister of the latter, the present governess of Tanai, is the largest female in the nation, weighing between 3 and 400. Piia is the next largest, and weighs 287—Kuakini (Governor Adams) is the largest man, he weighs 325 lbs. The medium weight of the chiefs is 250 lbs.

They may also be distinguished by their walk, look, manners, &c. In this respect, there is as marked a difference between the chiefs and the "*maki ainana*," or *ignobile vulgus* here, as there is between the courtiers of St. James or Versailles, and the lower classes in London or Paris. A consciousness of natural superiority and the pride of adventitious distinction, imbibed and nourished from their earliest infancy, gives them an unaffected dignity of look and deportment, that would mark them as persons of rank, in whatever company they might appear. You must not understand from this, however, true as it is, that there is any thing *Chesterfieldian* in their manners—I am speaking of uncivilized heathen, who are living not only in all the simplicity, but in all the *vulgarity* of untutored nature; and whilst I sincerely say that in them "I see much that I love, and more that I admire," I must in candour add, "and much (if not all) that I *abhor*."

Some of the chiefs are very wealthy, not only in landed possessions, but in money accumulated by the sale of sandal wood: and in immense quantities of the richest manufactures of foreign nations.

Most of them constantly wear a part, or whole, of the American and European dress; the females generally, a loose slip, with a paun of native or imported cloth over it; and the men a shirt or wrapper. On Sundays and holidays, and on all occasions of ceremony, they appear in a full dress according to our fashion; and in

clothes of the richest quality. The dress of the men, is of the neatest and most fashionable make, there being many good tailors on the islands: and besides, they often send their measures to Canton by the trading vessels, and receive beautiful articles ready made. Only a short time since, the king purchased 400 full suits in one lot. The females do not appear to as much advantage, or so much at home in their dresses, though rich and well made, as the men. In time however I doubt not that here, as well as in other parts of the world, they will claim their prerogative to precedence, in all matters of taste and fashion. Some of them, I am told, only very lately, have talked of *eating less poi* than they have done, that their persons may be more delicate, and their *clothes set better*. By the by, their immense bulk is supposed by many to arise from the quantity of food they eat—especially of poi. They have four regular and hearty meals daily, besides melons, bananas, sugar cane, &c., more or less of which is almost constantly by them.

Their houses, except those of a few of the very highest chiefs, are very indifferent, though larger and better built than any thatched house in the missionary enclosure. They consist of one apartment only, in which all the moveables, trunks, boxes, calabashes, &c. &c. of the owner, are stowed in one part, whilst their sleeping and lounging mats are spread over the rest.

The royal family have one singular, and I presume, entirely peculiar way of raising money—to wit, by building occasionally a fine large house, and then *tabuing* it, or prohibiting an entrance to all persons without paying a tax according to their rank, &c. The new house, the king now occupies is of this character, and was opened at the commencement of the late feast—the sum received from the residents, ship masters, chiefs and common people, white men and natives, amounted to $2000. One built by the king's mother a few months since, brought $800 into her purse in the same way. The king's house is a very large and fine one for the kind. Perhaps 50 feet long and 30 wide—8 feet high at the eaves, and 30 at the ridge pole; with two large doors, and a number of windows in each side. The windows are the first I have seen, in a house of any of the natives. The exterior of this palace is very similar, in shape and appearance, to some of the *old Dutch barns* I have seen in Jersey. The interior is almost elegant—perhaps quite so, for the Sandwich Islands. All the timber is very neatly hewn, and the thatch, strings, &c. of the best materials, and very ingeniously put on. Besides good mats on the ground, the furniture consists of handsome mahogany tables, sofas, chairs, large mirrors, and some prints and paintings of tolerable merit—such as naval engagements and celebrated battles in Europe—prints of distinguished personages, and two full portraits of his majesty, Rihoriho, taken by an artist attached to the Russian squadron of discovery, which lately touched at these islands.

Every high chief has 20 or 30 personal attendants, friends and servants, who never leave him for any length of time: of these some have particular offices, such as the pipe carrier, pipe lighter, spit box carrier, *kahile* bearer, umbrella and chair carriers, &c. &c. and 20 or 30 others with their families, who prepare and serve his food, &c.—The former, from the bosom companion to the pipe lighter, eat from the same dishes and calabashes, and at the same time with their chief. This you would wonder at, could you but see the motley and uncouth group they make: Whatever might have been the state of things, in this respect, under the tabu system, in this and every thing similar, the household servants now, throughout the whole company of chiefs, from the king to the petty head man of a district, seem to enjoy a perpetual *Saturnalia*.

All the native cloth or tapa that the chiefs wear is of the finest texture and brightest colours, and at a very short distance very much resembles Canton crape. The colours are often very beautiful—principally green, of every shade, from the darkest to the lightest: yellow, from a deep salmon to straw colour: red, from a rich crimson to a delicate blossom: purple, from a dark plum through all the hues of the lilac to a light dove: and black and white. The cloth is either dyed with one of these colours entirely plain, or is stamped with several of them, in an almost endless variety of figures: and in either case, is little if at all inferior in beauty, to most calicoes and chintzes in common use at home.

These remarks, my dear M., the particularity of which I know will gratify you, and is that which you wish to find in my journal, with the notices that will incidentally be taken, as my acquaintance with the people progresses, will give you some imperfect idea of the nobler part of the nation, for whose benefit myself and Harriet have sacrificed the innumerable enjoyments of home. As to the internal qualities of heart and mind, as far as I can judge at present, they appear to be as amiable and mild in disposition, and as sprightly and active in intellect, as the inhabitants of our own country. Ignorance, superstition and sin, make all the difference we observe: which renders

them the more interesting objects to us, in view of the work to which we have devoted our lives. No pagan nation in existence can be better prepared for the labour of the missionary than this appears to be; and no Christian minister could desire a more privileged and delightful task, than to take this people by the outstretched and beckoning hand, and lead their bewildered feet into the paths of light and life—of purity and peace—To be the instrument not only of guiding these in the way everlasting, but of rescuing from wretchedness and eternal death millions of the generations yet unborn—who are here to live and to die, before the angel "shall lift up his hand to heaven, and swear that time shall be no longer."

To the class described, the only other which the islands afford, that of the common people, is a strong contrast—I mean as regards externals, appearance, manner of living, &c. &c.—They are indeed a wretched people, for they are not only subject to a total blindness of heart and mind, but to the most abject poverty and privation. And yet these, and these only, constitute the great bulk of the nation. If the former are objects of an interest to the missionary approaching almost to admiration, the latter are of compassion that sometimes borders on agony: and in beholding their degradation and misery, and the near approach they make to the level of the brute creation, I am often ready "to blush and hang my head, to think myself a man."

Their only birthright is *slavery;* and its highest immunities cannot secure for a day, even life, much less any other possession, from the caprice and power of despotism. The greatest wealth that most of them can boast, consists in a mat to sleep on, a tapa to cover them, a calabash for their poi, and a rude implement or two, with which they cultivate the land of their masters. Taro and salt, with a few fish occasionally, constitute their principal food; whilst every thing else they raise or take, goes to their chiefs, and to support the idle crowd that attend them. To these surely the messages of salvation must prove "glad tidings of great joy"—May they receive them with thanksgiving and adoration—and through the knowledge of them, become free in the spirit of the gospel, and rich through the inheritance of eternal life.

(*To be continued.*)

Review.

AN ADDRESS, DELIVERED IN NASHVILLE, JANUARY 12, 1825, AT THE INAUGURATION OF THE PRESIDENT OF CUMBERLAND COLLEGE. *By Philip Lindsley, D. D. President of the College. Nashville: Printed by Joseph Norvell.* 1825.

We have heard of reviews being written of books that had never been read; that is, nothing more had been read than the titles, with here a page and there a paragraph. For ourselves, we acknowledge we have not as yet made such a progress as this in the art of reviewing, and we rather believe that we never shall. If we profess to review a book, we either plod honestly through the whole of it, or else state the fact plainly, that we have read only a part. But it is not often, we confess, that we read any book or pamphlet more than once; being somewhat of the mind of the great Coryphæus of all modern criticks, Dr. Johnson, who, as Boswell reports, "declared that he knew of no book that any reasonable man could wish longer, except Homer's Iliad, Don Quixote, and the Pilgrim's Progress." Now, if after saying this, it be any thing in favour of President Lindsley's inaugural address to state that we have read it twice through, and with more pleasure the second time than the first, we can state it truly, and the statement may stand for what it is worth.

A topick more trite, or more exhausted, than *the importance of education*, it would be difficult to select. But talent and information may put interest into any subject; and they have, for us at least, put it into this, as it is treated in the address before us. The importance of education, although admitted by all, is notwithstanding practically denied, perhaps by a majority of our countrymen. In the newly settled parts of our coun-

try especially, where a large part of the community is necessarily occupied and engrossed with obtaining the means of subsistence, and where the value of literary attainments is not as fully and generally appreciated as in older settlements, even by those who possess wealth or competence, the very first step toward improvement must be to impress the publick mind, as deeply and practically as possible, with the importance of education. We think, therefore, that President Lindsley did right to make this the subject of his address, at entering into office. He was probably confident of his power to put a new aspect on an old and thread-bare theme. But whether previously confident or not, he has in fact so managed it—by treating it sometimes historically, sometimes argumentatively, and sometimes controversially; by occasionally introducing striking facts, pertinent anecdotes, and illustrative references to existing literary establishments; and by constantly advancing, without formally showing, that he was advancing, to his main purpose, which was to show what the friends of Cumberland college may and ought to do, and strongly to excite them to do it—that he has produced an address, filling forty-four pages of close letter press in octavo, which is pleasant and instructive in the reading, and which, we do not doubt, must have made a very powerful impression, when it was enlivened and enforced by his eloquent delivery.

Having stated, generally, the manner in which this address is conducted, we shall not attempt to analyze it farther. We want as much space as we can spare for quotations; which we are sure will be more edifying to our readers than a skeleton, however skilfully we might put it together.

We are not prepared to adopt all the opinions and plans of Dr. Lindsley, on the subject of education. Possibly we are as much in error, in being exclusively wedded to some *old school* notions, as we think he is, in being rather too fond of some that are *new*. But we are highly gratified to find that he holds fast every thing belonging to the old school that we think essential—the Bible, the Greek and Latin Classicks, Mathematicks, and Belles Lettres; and that he insists on a real, instead of a merely nominal, acquaintance with these subjects of study. We do not think, indeed, that he has adopted any *heresy* in education, but only that he is a little fonder than we are of some new projects—which still we cordially wish may succeed, if they are tried. We refer especially to the plan of getting youth to *work* their way through a course of liberal study, by earning enough to pay their expenses by farming, gardening, or the practice of some mechanick art. This may do for *Hofwyl*, but we fear it will not do in the United States—we say *fear*, honestly; for we do sincerely wish the plan could be carried into effect. But, in our apprehension, the state of society, and the absurd but deep-rooted notions of American youth, will, at least for a good while to come, render it impracticable.

It is manifest that it was intended that the whole manner and style of this address should be *popular*—in some parts it is almost *colloquial*. That the address had more effect when it was delivered, and will be more effective on the mass of readers for whom it was chiefly intended, in consequence of the adoption of this *manner*, we have no doubt, and therefore we cannot but approve it. In other circumstances, and with other views, we should say the author had not suitably sustained his subject. It is, however, apparent throughout, that he who speaks is a scholar and a man of taste; and that he speaks in the manner we observe, not of necessity, but by design.

We have long since entertained the opinions contained in the following quotation, in opposition to the fashionable infidel notions, that mankind have gradually advanced, from something like the condition of monkeys, or Ourang Outangs, to the state of improvement in which we now find a considerable portion of our race.

We think that GOGUET, in his "Origin of Laws, Arts and Sciences," has shown clearly that the arts were brought from the other side of the Noachian deluge; that they were retained by those who kept together, and were lost by those who, in small companies, were scattered abroad, and who degenerated gradually, till they became mere savages. We are glad to see that Dr. Lindsley thought it worth while to oppose this error, even in his inaugural address.

"How much of literature, science and the arts may have been possessed by the antediluvian world, it is impossible for us to know, and useless to conjecture. That they had made no mean attainments is evident from the Mosaick narrative: and that their descendants, who survived the ruins of the deluge, had not lost the arts, is manifest from the sketch of their first exploits as given by the same faithful and inspired writer. Noah, indeed, remained a teacher in the new world for three hundred and fifty years. Within which period many of the cities of Chaldæa, Assyria, and Phœnicia, had been founded, and were fast rising to that height of power and splendour which has made them the wonder and admiration of all succeeding ages. Egypt too, which has ever been reputed the cradle of the arts, had become a populous and flourishing kingdom, at least, in the days of Abraham. From the creation of Adam, therefore, down to the age of the great Hebrew patriarch, we behold no trace of savage life on the face of the earth. Nor for ages afterwards, in those countries which were first settled after the deluge, and which enjoyed the regular, uninterrupted instructions of the original masters and of their successors. Along the eastern and southern shores of the Mediterranean—upon the banks of the Tigris, the Euphrates and the Nile—there continued to exist, for many generations, the proudest monuments of human art and industry; and many of them exist still, upon a scale of gigantick grandeur and adamantine strength, which look down with contempt upon the puny efforts of modern ingenuity and refinement.

* * * * * * *

"It has been generally supposed, and this is the prevailing philosophy, that the savage was the primitive state of man: and that he has been slowly advancing, from age to age, by the gradual development of his powers, until he has, at length, arrived at that degree of refinement which now characterizes civilized society. This theory is contradicted alike by reason, by revelation and by history. I hesitate not to affirm, that, the world cannot produce an instance of a nation, a tribe, a family—or of an individual, who has ever emerged from the rudeness of savage life without any foreign or external aid; or without the instruction and example of those who were already civilized. This is not the place to present the argument, or to attempt the induction which establishes my position. All the phenomena of the savage state can be easily explained—while, had this been the original state of mankind, his subsequent improvement could never have been accounted for, consistently with scripture or history. Had men been savages at the outset, they would have been savages to this day, unless the Deity had interposed in their behalf. Man is prone to degeneracy; and when sunk to the lowest state of degradation, he remains stationary, until light from abroad dispels the darkness which envelops him. The history of all savage tribes, with which we are acquainted, confirms this statement.

"The cause of the savage state has ever been the want of suitable instruction. When colonies removed from the fertile plains of Shinar to inhospitable climes—to remote islands—to dreary forests or barren deserts—it may readily be imagined, that, in many instances, they would soon lose all knowledge of the arts which they left behind them. That such was the case we know from history. The Greeks were once comparatively rude and barbarous. If we admit that they were descended from the same stock with the Egyptians and Phœnicians, then, we must admit that they had greatly degenerated. And they acknowledged themselves debtors to the East for all their science, literature and arts. Here is one striking instance of early degeneracy, and of speedy recovery by the aid of foreign and cultivated nations.

"Such has ever been the order. We can trace the stream of civilization flowing from the garden of Eden—through the antediluvian world—following the little company that issued from the ark--fertilizing the plains of Phœnicia and Egypt--at length, reaching the Grecian shores—and hence gradually advancing westward till barbarous Rome felt its transforming power—then, interrupted, for a season, by the northern Scythians, it seemed to linger in its march awhile about a few favoured spots, until in time it spread over the European world--and has finally crossed the Atlantick, and nearly reclaimed from savage cruelty and wretchedness a whole continent."

We shall place together, without comment, a few short extracts, from different parts of the address. We

wish we had room to quote much more largely.

"Ignorance, it is well known, is the parent of superstition and of oppression. It has been the policy, therefore, of every tyrannical government and ambitious priesthood to keep the people profoundly ignorant. Such a people can be easily imposed on. They can be converted into beasts of burden at the pleasure of any despotick master. None but the grossly ignorant can be retained long in bondage. Let the light of science and of the Bible shine upon the slave, wherever he is to be found in large numbers, and he will rend in sunder his chains, and assume that attitude which the conscious dignity of his nature claims as an inherent indefeasible right.

"During the darkest ages of European barbarism, there were always some men of extraordinary learning and accomplishments—enough to preserve from total destruction the many precious monuments of ancient genius which we still possess, and which are still our purest guides and models in every department of elegant literature and the fine arts. They kept alive, indeed, the taper of science—though it burned dimly, and in a corner, and far from the view of ordinary and vulgar eyes. They preserved the materials for future use--the seed to be afterwards planted in a congenial and fruitful soil. They were the secret and unconscious guardians, under Providence, of the rights, liberties, and happiness of all future generations. For two or three centuries past, the world has been reaping the benefits of their vigilance and labours. To form some idea of the amount actually gained, look at Europe in the days of Luther--look at Europe and the descendants of Europe at this moment. This mighty revolution, in the moral, political and religious state of so many millions of our race, has been effected by the instrumentality of learning—by the diffusion of knowledge among the people.

* * * * * * *

"No greater foe to his country's dearest interests can be found than the enemy of education. Were it the purpose of any set of men to engross all the power, honours and emoluments of official stations —to become a dominant aristocracy—an order of self-constituted nobility in the midst of the republick—their plan should be to discourage education—to frown upon every attempt to promote and extend it—to denounce colleges and schools of every kind—to put them down where they exist, and to prevent their establishment wherever desired. Their wealth would enable them to send their own sons abroad to be educated, while the great body of the people could not afford the expense, and would consequently be compelled to see their children become hewers of wood and drawers of water to their more fortunate and privileged neighbours.

"Great is the mistake which is current on this subject, that colleges are designed exclusively for the rich--that none but the rich can be benefited by them--and, therefore, that the state ought not to patronise or endow them. That funds for their support ought not to be drawn from the publick treasury or the people's purse. Because this would be to tax the many for the advantage of a few. Nothing can be more groundless and fallacious than such a representation. No course more injurious to the people were it adopted. The direct contrary is their true policy and interest. For were a college established and maintained by an equitable tax upon the people—who would pay the tax? Not the poor--for no tax, or next to none, is ever levied on them. Men would contribute according to their means; and the principal burden would necessarily fall upon the rich, as in reason and justice it ought. The rich then would be taxed for the benefit of the whole community.

* * * * * * *

"Far be it from me to utter a syllable in opposition to primary schools. They are indispensable—and ought to be found in every neighbourhood. But the best mode of encouraging and multiplying these is carefully to foster the higher seminaries—because the latter must or ought to furnish teachers to the former. The greater the number of the liberally educated, in any country, the better the chance of obtaining suitable instructors for the inferior institutions. Wherever colleges abound, there is no difficulty in providing teachers for all the academies and schools in their vicinity. Witness the four universities of Scotland and the dozen colleges in New England. And what country can compare with these for the general diffusion of knowledge among the people? Where are common schools so numerous or so effective? Where can be found so many well educated men—so many college graduates? Were there a like proportion in Tennessee, there would be no lack of village and country schools. They would grow up of course and from necessity.

* * * * * * *

"I have said that the heart, or the moral faculties, ought to be cultivated. I am aware that a system of ethicks or moral philosophy usually constitutes a part of a college course, and the last part too. It is studied as a science—just as chemistry or astronomy is studied. But the moral powers need constant cultivation from infancy to manhood. Correct habits of think-

ing and acting are to be formed. Precept, lecture, exhortation, are not enough. The daily walk and conversation must be inspected, guarded, and moulded, if practicable, into the purest form. The Bible ought to be studied, and its lessons of wisdom diligently enforced and practically exemplified. I say nothing of creeds, or confessions, or systems of doctrine. I speak of the Bible—the grand charter of our holy religion—of our common Christianity. And who of the great Christian family can object to this? In the heathen schools, youth were always taught the religion of their country. Every Mussulman is required to be master of the Koran. And shall Christian youth be less favoured than the Pagan and Mohammedan? Have we a book bearing the impress of heaven—confessedly embodying the purest morality ever yet known in the world—the only authentick record of the origin of our race, and of the most stupendous events which have occurred upon our globe—filled with scenes of real life the most instructive, with biographical incident the most extraordinary and pathetick, with strains of eloquence and poetry the most melting and sublime—and withal professing to be, and acknowledged to be, our only safe guide through life, and the foundation of all our hopes of a blessed immortality—shall this book be excluded from our seminaries, and withheld from our youth, at the very period too, when they most need its salutary restraints and purifying influence? And this, lest, peradventure, some speculative error, or some sectarian opinion might be imbibed? As if worse errors, and more inveterate prejudices, and the most pernicious principles, will not be sure to find their way into that heart which remains a stranger to the hallowed precepts of the sacred volume. But I intend to offer no formal argument upon this point just now. In every place of education, the Bible ought to be the daily companion of every individual; and no man ought to be suffered to teach at all who refuses to teach the Bible. "Train up a child in the way he should go, and when he is old he will not depart from it," is the doctrine of revelation, of reason, and of experience.

* * * * * * *

"Should it be thought impracticable or inexpedient to connect with this, or with any other college, such an appendage for the benefit of the poor as I have just pointed at—still, something of the kind might be attempted in another and distinct form, and it may not be unworthy of the serious consideration and patronage of individuals and of the government. The course of instruction should be adapted to the character and destination of the pupils. An education may be perfectly liberal, as I have already intimated, without always embracing the same precise order, kind or amount of studies. Much discretionary latitude will remain with the directors in this as in other matters.

"And now, in reference to this topick generally, let it be remembered, that, the particulars which have been specified, need not necessarily enter into any improved system of education. The principle which we have endeavoured to illustrate, admits of an indefinite variety of modification and application. The *principle*, or, if you please, the *genius* of the system, is constant employment, under proper direction, so as most effectually to improve every faculty of the pupil, and to fit him, in the best manner, to act well his part in future life.

"Let us, then, borrow some ideas from the schools at Hofwyl and Yverdun—something from the ancient Greeks and Romans—something from our own Military Academies at Norwich and West Point—something from the pages of Locke, Milton, Tanaquil, Faber, Knox, and other writers—something from old and existing institutions of whatever kind—something from common sense, from experience, from the character, circumstances, and wants of our youth, from the peculiar genius of our political and religious institutions; and see whether a new gymnasium or seminary may not be established, combining the excellencies and rejecting the faults of all. I seriously submit it to my fellow-citizens, whether this subject be not worthy of more than a passing thought or momentary approbation. Who is prepared to enter fully into its spirit, and to engage heart and hand in the enterprise?"

In the following solemn manner, President Lindsley concludes his address:—

"When I consider the value of a single individual in reference to this life—and still more in reference to a future world—and that his character and his destiny may be fixed for ever in this Seminary—I involuntarily shrink from the awful charge. What then must be the sensation created by the contemplation of the hundreds and the thousands who will here imbibe those principles, and acquire those habits, which must render them blessings or curses to themselves and to the world? Who is sufficient for these things? No unassisted mortal assuredly. To God we must humbly and devoutly look—to the infinite Fountain of grace and wisdom I must continually look—to the Eternal Giver of every good and perfect gift we must all look for that support and direction which we so eminently need.

"May the blessing of Almighty God

rest upon this infant establishment, and crown all our exertions in its behalf with success—that we may ever have abundant reason to remember this day with joy and gratitude—and be encouraged to still greater zeal and activity in the cause which we have begun to espouse under auspices so favourable and promising!"

We most cordially join in the sentiments and the petition which are here expressed. It is our prayer and our hope that Cumberland college will prosper greatly, and become a rich and lasting blessing to the immense population which, at no distant day, must inhabit the region within which it occupies a conspicuous and commanding situation. We think that Dr. Lindsley, in accepting the invitation to the honourable, arduous, and responsible station which he now occupies—giving it the preference, as we know he did, to other flattering offers that had been made him—did well, and has deserved well of the friends to religion and learning in our country. He has devoted himself to an anxious and laborious, but noble enterprise—to the dissemination of sound literature and genuine piety, in a region through which it is of unspeakable importance to the whole American Union that they should, with as little delay as possible, be diffused and effectually cultivated. He is eminently qualified for his work; he certainly has, for his success, our best wishes and prayers; and we have been highly gratified to hear that the prospect of his ultimately realising his wishes, has of late been more encouraging than he anticipated. We have been told that a number of students, little, if at all, short of seventy, have already been matriculated in Cumberland college; and we perceive by the publick papers that two new Professorships—one denominated the La Fayette, and the other the Jackson Professorship—have very recently been established. Whether the distinguished individuals mentioned have wholly or partially endowed the professorships which are called by their names, we have not learned; but to do so, would, we are sure, be in all respects worthy of their high character and wide spread fame. A more benevolent and important service can never be rendered by any human being to those of his kind, than to increase their knowledge, virtue and piety—to increase them especially, by establishing institutions calculated effectively to promote them in extensive regions, rapidly populating; and from which, by their influence alone, barbarism and vice, with all their attendant train of wretchedness and degradation, can be effectually shut out or banished. We know of no speculation more interesting to an enlightened and benevolent citizen of the United States, than the contemplation of the probable state of his country a century hence. It is, indeed, not easy to say what that state, in all its various aspects, will probably be, after the lapse of 100 years. But some things are so probable that they ought not to admit of doubt.—A century hence, the population of this country will not fall much, if any thing short, of that of the most populous nation of Europe at present; and if the most efficient measures be not speedily taken and actively prosecuted, to provide for the literary and religious instruction of those who shall then inhabit what are now the frontiers and territories of our country, it will unavoidably happen that they will contain an ignorant and barbarous multitude, whose minds and habits will be in the highest degree unfriendly, not only to good morals and true religion, but to true social principles, civil liberty, and all good government. Every friend to his country, therefore, ought to regard with deep interest and special favour, all attempts to extend the influence of knowledge and piety into our Northern, Western, and Southern territories, and stand ready to countenance and patronize all such attempts, when well directed, to the utmost of his power. Cumberland college, we seriously think, ought to be aided, in every practicable way, by the enlightened and liberal inhabitants of the Atlantick states.

Literary and Philosophical Intelligence, etc.

New Theory of Vision.—For the last century, at least, the *retina*, or membrane which lines the bottom of the eye, has been uniformly assumed by metaphysicians, mathematicians, and physiologists, as the seat of vision. M. Lehot, an officer of a Royal Engineer corps, in a volume which he has recently published in Paris, has started a new opinion, and contends that the *vitreous humour* is the seat of the impression of luminous rays. He denies that there is any direct proof of the popular opinion, that our ideas of external objects are derived from images of them painted on the retina. He argues that the retina is pierced by numerous vessels; that in many animals this membrane is folded; and consequently that its surface is irregular, and incapable of conveying clear and distinct impressions to the mind. Those who suppose the retina to be the immediate seat of vision, he adds, have never been able to explain the power we possess of adapting the eye to different distances; and he announces that his hypothesis has led to the discovery of a mathematical law for the estimation of distances, and the real and apparent magnitude of bodies.

Important Work on Conchology.—The Messrs. Sowerbys have recently issued a prospectus of a new work, which has long been wanting in this interesting branch of natural history. They propose to publish in quarterly numbers, descriptions with coloured plates, of all the known species of recent shells. The first number will appear as soon as 100 subscribers shall have signified their intention of patronizing the work, which, from the acknowledged abilities of the authors, will (we have no doubt) very soon be done. The descriptions will be given by Mr. G. B. Sowerby, in Latin and English, together with such observations as may be required, and the figures by Mr. J. D. C. Sowerby. The work will be printed on royal quarto, and each number will contain about eighteen highly finished plates, coloured from nature, and comprise about 100 species; so that when complete, there will be descriptions and figures of about 5000 species. The authors are placed in circumstances peculiarly favourable to the production of a work of this kind, from the sale of the celebrated Tankerville collection having been entrusted to Mr. G. B. Sowerby, the possession of which, though necessarily only for a short time, will enable them to secure drawings and descriptions of many shells that could not otherwise be easily obtained. In addition to this, the private collection of the authors, the immense number of species contained in the collection late the property of Mr. George Humphrey, and the free access which the liberality of their friends allows to various other cabinets, will enable them to render the above work by far the most splendid and complete of its kind.

M. Poisson made a report, in the name of Count Chaptal and M. Darcet, on the subject of a memoir of M. Chevreuse, entitled, *Recherches Physico-chimiques sur le Carbon*. M. Chevreuse lays it down as a principle, that the properties of charcoal depend, in every case, solely on the temperature at which the process of carbonization takes place. Thence the division of charcoals into two classes: the first contains those that are formed at a high temperature; these are excellent conductors of electricity and of heat, and the author of the Memoir proposes that they should be made use of in the construction of the piers of bridges, and of lightning conductors. The second class includes the species of charcoal that are carbonized at a low temperature; these are bad conductors of electricity and of heat, and should be employed in obtaining the charcoal powder used in insulating electrified bodies; they also absorb a much greater quantity of water, &c. The Commissioners appointed to examine the Memoir, recommended the Academy to sanction it by their approval, and to request the author to continue his investigations on the same subject in the Institute in Paris.

In England the level beds of certain unproductive canals have been offered for the reception of Rail Ways.

Of the only two canals which unite Liverpool and Manchester, the thirty-nine original proprietors of one of them, the *Old Quay*, have been paid every other year for half a century, *the total amount of their investment;* and a share in this canal, which cost only 70*l.*, has recently been sold for 1,250*l.* With regard to the other, the late Duke of Bridgewater's, there is good reason to believe that the net income has, for the last twenty years, averaged nearly 100,000*l.* per annum.

The first steam engine used in Manchester, England, was in the year 1790. In the year 1824, there were in that city upwards of 200 engines. In the same place, there are now more than 30,000 looms worked by steam engines. At the close of the year 1814, there was not one in use.

By means of the projected Rail Road between Manchester and Liverpool, and the steam boats, the passage from Manchester to Dublin will be reduced in point of time to eighteen or twenty hours.

The London Quarterly Review affirms that the number of English in France, does not amount to fifteen thousand, of whom not more than 13, or 1400 are employed as artisans.

Nearly one-third of all the wine made in France, costs the maker about three *centimes* per quart,—in English money, three-tenths of a penny.

We have the March number of the London Quarterly Review. It states that Major Laing was on his route from Tripoli, by the caravan, to Timbuctoo, accompanied by a Tuaric chief well known and highly esteemed. This number contains a very kind article on Washington Irving's works, all of which are highly commended except "Tales of a Traveller." The Reviewer observes—

"The indulgence which Mr. Irving so fairly deserved at his outset as an ingenious stranger *intuitively proficient in the style and ideas of the mother-country*, must now cease, and he must be considered in future as not only admitted to the full freedom and privileges of the English guild of authorship, but amenable also, at the same time, as an experienced craftsman, to its most rigorous statutes."—*Nat. Gaz.*

Castorine.—The attention that has been paid by chemists to the analysis of vegetable and animal productions, has contributed much to the progress of the healing art. We are indebted to the French chemists in particular for a variety of medicinal preparations, reduced to a very small volume, very easy of administration, and of an uniform composition. M. Bizio has lately extracted from castor that on which the properties of the drug depends, and has called it Castorine. It possesses the same odour as castor; its taste is something like that of a weak solution of copper; it has no acid or alkaline property; it is insoluble in cold water, and dissolves very little in boiling water. It is also insoluble in alcohol, but dissolves in the volatile oils, ammonia, and magnesia. It is prepared by boiling one part of castor, finely powdered, in six parts of alcohol; and having filtered the solution, this substance is deposited in the form of globules, which may be afterwards purified by washing it with cold alcohol.

The Alexandria Herald of the 27th inst. contains the following information concerning the progress of an attempt which has a degree of general importance.

"Mr. Disbrow, who has been employed by our corporation for the last two weeks in boring for water, has reached upwards of ninety feet depth, and perseveres in full confidence of success. He has passed through a great variety of strata, sand, clay, gravel, mud, sulphate of iron, &c. At the depth of about forty feet, he met with quicksand, which it was apprehended would prove very troublesome, but Mr. D. soon surmounted the difficulties which it threatened. At the distance of between sixty and eighty feet, the boring implements brought up pieces of wood, such as elm, white oak and locust, &c. some of which were in a perfect state of preservation, particularly the white oak and locust, and what is very remarkable, the hull of a hickory nut, as sound and firm as if buried but a few weeks, instead of, no doubt, many centuries."

Dr. Bernhard, of Larris, in Germany, has made a very interesting discovery, for which he has received a patent. It consists in obtaining from animal substances, of which hitherto no use has been made, a product perfectly similar to leather. A manufacture has been established at Gumbold, near Vienna, where this new species of industry is practised with the greatest activity. This discovery of Dr. Bernhard is the more important, as the composition is capable, when in a fluid state, of being formed into boots and shoes.

Return of Major Denham.—We feel great pleasure in announcing the safe arrival in Tripoli of this gallant and enterprising officer and his companions, from Bornou, in central Africa, after a residence of 18 months, with the Scheik of that powerful and extensive kingdom. A letter which we have seen says, "We shall leave this place in a few days for England, and are happy in stating that we have been successful beyond our hopes."

A new translation of the Bible into French, in twenty-five volumes, by M. Genonde, has just made its appearance in Paris. The principal value of this publication consists in the notes, which contain refutations of all the objections drawn by the sceptics of the last century, from history, geography, chronology, physics, and mathematics.

Columbus.—The King of Spain has just authorised the printing of the Autographical Journal of Christopher Columbus, and those of several other illustrious Navigators, which have been preserved in the Escurial with the most religious care, but which no one has hitherto been allowed to peruse. This publication will be very serviceable to geographical science.

Mitford, the historian of Greece, intended to publish, at London, in the course of

the present month, an octavo volume, on the Religions of Ancient Greece.

The Academy of St. Petersburg has completed and published, in six volumes, its grand Dictionary of the Russian language.

An intelligent farmer of this town has communicated to us, what, he says, is an effectual remedy against injury to horses and cattle which may have eaten too much grain. It is simply to administer a pint of melted hog's lard, as soon as the fact is discovered. He says he has tried the experiment a number of times, and always with success.—*Norridgewock Jour.*

The only leaf wanting to complete the most ancient book of Records in England, the Doomsday book, has been lately found at Nettlecombe.

Religious Intelligence.

DOMESTICK.

We perceive by a perusal of the various missionary details, given in the numerous publications of which they form the principal part, that the great and glorious enterprise of evangelizing the world, by which our age is distinguished, is in general making a successful progress in every part of the world, except in the Russian empire, and in places where the Pope and the Grand Senior have an influence. We have observed, however, nothing of great importance, of which the *substance*—which is all that we can ever give—has not been exhibited in our pages; unless it be the lamented death of the Rev. EPAPHRAS CHAPMAN. He was a missionary of the United Foreign Missionary Society, and was stationed at Hopefield, a missionary station in the Osage tribe of Indians. He died at Union, on the 7th of January last, of typhus fever, after a short illness. We hope hereafter to give a short memoir of this excellent man and faithful missionary; who, it appears, fell a victim to his zeal and exertions in his Master's service.

In the mean time we give from the Missionary Register the following narrative, contained in a letter from Dr. Palmer, of the Union Mission.

"In connexion with Br. Vaill's letter* of the 13th inst. concerning the lamented death of Mr. Chapman, I have thought it might be interesting to the Board to add some farther particulars of his last sickness, together with a short statement of the means employed for his recovery.

When he returned from Br. Pixley's, he came to Union, that, as he said, he might have the advantages of constant medical attention; also, that he might be better accommodated to go through a serious illness, which he thought was unavoidable. I immediately examined him, and found him labouring under a severe inflammation in the face, attended with a painful throbbing of the head, which he said usually increased towards evening. He appeared also much fatigued and worn down with his journey. From the history he gave of his complaint, I had no doubt that he took a cold the first day he set out on his journey to brother P.'s, which caused the inflammation in his face, and which appeared to be very much aggravated by his constant exposure to cold and stormy weather during his journey. Under these circumstances he was advised to rest a few days, and as the inflammation in his face began to be less painful, it was my confident opinion that he would soon be well. But it was observed that the throbbing sensation in his head, and his evening exacerbations, did not subside with the inflammation in his face; and that a kind of morbid irritation of the arterial system, which existed at first in a less degree, was now increasing upon him. The daily use of moderate cathartics was prescribed, and in order to allay the irritability of the vascular system, he took frequent doses of antispasmodicks, conjoined with opiates, for several days together. This treatment at first seemed beneficial, and he expressed himself somewhat relieved. On the 29th of December, however, he suddenly grew worse. There was a great prostration of strength, weak pulse, furred tongue, difficulty of breathing, and occasionally delirium. This I was led to consider an attack of the typhus fever, consequently the former remedies

* This letter has not been received.

were laid aside, and a vigorous course of tonicks, which appeared to be clearly indicated, was substituted. To relieve his head, a large blister was excited on the back of his neck. By this mode of treatment he seemed a little revived again for a few days; but at length his strength failed, every dangerous symptom grew more alarming, and on the 7th instant, about 10 o'clock, P. M. he sunk in the arms of death.

"Thus, dear sir, every means employed for his restoration proved ineffectual. He had accomplished his work—his race was ended, and it was necessary he should enter into the joy of his Lord. However useful or necessary his continuance with us appeared, and however reluctant we were to part with this dear brother, Infinite Wisdom saw it best he should be removed. Let us be still and adore.

"Sister Chapman seems to be wonderfully supported under this heavy stroke of affliction."

—

JOURNAL OF THE UNION MISSION FOR DECEMBER.

Dec. 4.—A very lovely girl, aged nine years, whose father is dead, was brought by her mother, and given to the family to be educated. We have named her Frances Phillips.

Dec. 5. *Lord's day.*—Six men from the settlements below came to pay us a visit, and witness the progress of the Mission. We gave them tracts and religious books, for their own use and for distribution. A short time since we sent to the people of the settlements two hundred of these silent preachers, which we had received from New York, and we have reason to believe that they were perused with profit by hundreds of families.

Dec. 23.—The four children of Swiss have been taken from us, and among them Abraham, an apprentice to the carpenter's trade. We are not without hope, however, that God in his kind providence will restore them to the school. It is painful thus to see our children taken from the means of instruction, and carried back to a dirty Indian lodge to spend their time in idleness, losing what they have gained, and hearing the evil counsel of those who dislike education.

Dec. 31.—It is our painful duty to record, at the close of this year, that Mr. Chapman is in a very poor state of health, and we fear declining. Dr. Palmer thinks his disorder is the typhus fever. It is but a week since he returned from a short journey which he had taken to reinstate his health; but which proved ineffectual, and on the contrary increased his disorder, as he was much exposed to wet and cold. He is now confined to his bed—his mind considerably deranged, and our hopes of his returning to his important labours, without a serious fit of sickness, are small. "O God, how unsearchable are thy ways!"

—

In a letter accompanying the Journal, Mr. Viall says, "The U. S. agent, lately appointed for this nation, arrived here a few days ago. Some considerable changes in the situation of the nation are proposed. We do not consider them unfavourable to the interest of the cause, but trust in Jehovah to guide. The Indians have committed more outrages; but our confidence in final success is undiminished by any thing that has yet occurred."

—

We have been requested to insert the following as an article of religious intelligence.

A NEW THEOLOGICAL SEMINARY.

A Theological Seminary has just been organized by the Associate Reformed Synod of the South. The Rev. *John Hemphill* has been chosen Professor of Didactick and Polemick Theology, and the Rev. *John T. Pressly*, Professor of the Original Languages, Church History, and Biblical Criticism. Until the funds shall be sufficient to support the Professors, each will remain in his pastoral charge; and the students, after a course with one of the professors, will have recourse to the other, and there terminate their studies. Each professor possesses an excellence peculiar to himself; and both are men of unquestionable talents. They are both before the world as authors. Mr. Hemphill has been always the bold and skilful champion of the truth. Mr. Pressly, the junior professor, is "a workman that needeth not to be ashamed."—Such men the present condition of the church greatly demands.

—

We earnestly recommend the subsequent communication to the serious attention of our readers.

Philadelphia, May 3, 1825.

Mr. Editor,—The following intelligence will be gratifying to the Christian publick, and may prompt others to go and do likewise.

A Female Missionary Society, auxiliary to the United Foreign Missionary Society, was organized at Lancaster (Pa.) April 23, 1825. Officers,

Mrs. CLARA F. ASHMEAD, *President.*
Mrs. MARY BRYAN, *Vice-President.*
Mrs. ELIZABETH KIRKPATRICK, *Treas.*
Mrs. MARGARET SLAYMAKER, *Sec'ry.*

After which the following communication was received from the President.

"The Female Missionary Society of Lancaster engage to pay *one hundred dollars* annually for four years to the United

Foreign Missionary Society, for the education of an Indian youth at the Foreign Missionary School at Cornwall; one hundred dollars of which, as our first annual payment, is now committed to the charge of the Rev. Horace Sessions; and we would request him to see that a suitable youth be selected. We are not particular about the nation to which he may belong, but wish him to be possessed of piety and talents which shall render him useful in the ministry of the Lord. We wish the name of William Ashmead may be given him, in remembrance of our much loved and respected Pastor. May we not hope to receive soon a particular account of the youth?—and we shall be happy to answer any letters he may address to us.

"CLARA F. ASHMEAD."

Much might be said in favour of this mode of charitable appropriation. It is one of the most interesting, most certain in its results, and most economical in spreading the gospel, that has yet been devised. And the fact that youth from about thirty heathen nations have of late been instructed in the schools of America, shows what an influence our country will have in regenerating the world. If there is a parallel in the records of the church, it seems to be in Acts ii.—For in America also there are "devout men out of almost every nation under heaven,"—Owhyheans, and Chinese, and the Narragansett, and the dwellers in Tuscarora, and in Oneida, and Caughnewagah, in Iroquois and Russia, Malay and India, in the Marquesas, and in the parts of the South Sea about New Zealand, and strangers from Europe, Jews and Portuguese, Greeks and Indians—"We do hear them speak in our tongue the wonderful works of God."

And will not these go every where preaching the Gospel? Will they not diffuse the language, the literature, the liberty, the religion of America? And will not these things build up a free, industrious, moral community, wherever they go? Come then, ye admirers of whatever is American, act in consistency with this admiration—aid the feeble-handed, in sending these blessings where they are not.

H. SESSIONS, *Agent.*

—

FEMALE BIBLE SOCIETY OF PHILADELPHIA.

The Eleventh Anniversary of the Society was held on the 23d of March, 1825, in the Session Room of the First Presbyterian Church.

The meeting was opened with an excellent and appropriate prayer, by the Right Rev. Bishop White.

The Report was read by the Rev. Dr. Brodhead, who then addressed the society with much feeling, and in very impressive terms. Mr. Joseph Eastburn closed the meeting by an affecting address, suitable to the occasion.

This society has *six associations* in the city and Liberties of Philadelphia.

—

THE PHILADELPHIA BIBLE SOCIETY.

This society met on the 4th inst. in the First Presbyterian Church, at 10 o'clock, A. M. and was opened with prayer by the Right Rev. Bishop White. The report was read by the Rev. Mr. Boyd; and several speeches were delivered calculated to animate the audience to new and more vigorous exertions in the Bible cause. The audience was large, respectable, and attentive; and we remarked with great pleasure that distinguished laymen took a very active part in the exercises. Two of the speeches were delivered by John Sergeant and Thomas Bradford, Esquires. We must refer to the report, which will soon be printed, for the details of the operations of the society through the past year.

—

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH

Is to meet on Thursday the 19th inst. in the First Presbyterian Church of Philadelphia, at 11 o'clock A. M. and to be opened with a sermon by the Moderator of the last year.

FOREIGN.

INDIA.

Education in India.—The success attending Mission Schools in India, has far exceeded the most sanguine expectations of the best friends to the missionary cause.

The following is a rough statement of the number in the schools established by various associations for the instruction of native children in that country.

The Society for promoting Christian Knowledge	3500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the missionaries of the London Society, say	3000
Calcutta School Society	2800
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions	3500
Scottish Missionary Society	500
Hindoo College, at Calcutta, Serampore, &c. say	300
Jay Narian's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	158
Total	39,149

These numbers are given from the latest accounts received. From some stations no returns have arrived in England these two, and from others these three years past; and I hesitate not to affirm, that there are, at least, *fifty thousand children, the major part heathen, now in the various schools established by Protestants in India!*

Missionary Register.

—

SANDWICH ISLANDS.

Although the last part of Mr. Stewart's Journal, a portion of which is given in our present number, contains dates quite as recent as any we have seen from these islands, he says nothing of the rebellion of George P. Tamoree, or of the civil war which he excited in the island of Atooi.—It will probably be given fully in his subsequent Journal. In the mean time, we offer to our readers the following extract of a letter from the Rev. Hiram Bingham, to one of the editors of the New York Observer. It is dated October 2d, 1824.

At the time of Tamoree's death, our schools were flourishing at the different Islands, and more than 1000 pupils were under instruction. Since that period their attention has been somewhat diverted by the unhappy insurrection at Atooi of George P. Tamoree, and several other chiefs of that Island. I had been at Atooi three months when the attempt was made by the insurgents to take possession of the fort at Waimea. I had more than once visited young Tamoree at his residence, 8 miles from that place, and once preached at his house the funeral sermon of a foreigner who died there, and attempted to direct his restless mind to the Prince of peace—entreated him to remember the many earnest prayers of his friends for him, and not to give over the salvation of his soul as a thing quite impossible or of no importance. His mind appeared to be much oppressed. He was affected by the death of his father, who had been to him a faithful counsellor, but no less by the unwelcome condition in which his father had placed him, by bequeathing that Island and all his property to Krimokoo, and Kaahumanu for Rihoriho, leaving to George the subordinate possession of Wahiava only, a small place, less than the hundredth part of Atooi. It would seem to have been the design of young Tamoree to stake what he had, in a bold adventure to rise above this condition, and, in case of failure, to throw himself on the clemency of Krimokoo, whom he *professed* to regard as his friend, and who he might justly suppose would be much more disposed to spare his life than Kahalaia, the nephew of the late Tamahamaha, who had been constituted governor of the Island. The fact that he allowed Kahalaia to have possession of the fort a month unmolested previous to the arrival there of Krimokoo, and that he chose to strike the blow just as Krimokoo was on the point of sailing for Oahu, leads me to conclude he presumed much on the clemency of that noble chief. Nor was this confidence misplaced, as appears from the result. Krimokoo has, in every attempt to suppress the insurrection, assiduously endeavoured to save the life of his young opponent; he has kindly entreated him to lay down his arms and accept of pardon, and when he perseveringly refused, he has given the strictest orders to his officers and soldiers, to spare his life, if he could possibly be taken alive. After two battles, in which the insurgents were repulsed and dispersed, Tamoree is at length taken alive, after concealing himself some weeks in the mountains, and conducted safely to Krimokoo. This is our latest intelligence from Atooi.

Most of the principal chiefs of the Islands are now there, with an army of about 1000 men. A new distribution of the lands of Atooi is to be made in consequence of the commotion there. Tamoree and others will doubtless be removed to the windward, and windward chiefs and people left in their stead.

Though this conflict has diverted the attention of our scholars from instruction, it has, we believe, been the means of confirming the attachment of many to the cause of the Gospel; who have not only been obviously more engaged in prayer to the Christian's God, but who piously ascribe their protection and deliverance to his special care and gracious interposition. Laanui, a young chief, who with his wife Opiia, two years ago spent a day with the mission family that they might enjoy our monthly prayer meeting, writes from Atooi to her at this place, "I desire to return to you, that you and I may be strong together in the word of God, who has himself shielded us from the balls that we might live.—My love to the missionaries." Kaahumanu proclaimed a fast at Lahaina, before she went down to the scene of war. Several of the honourable women who profess to love the Gospel, have begun to hold female prayer meetings.

—

The following is a brief account of this George P. Tamoree, taken likewise from the New York Observer.

When he was about seven years old, his father, (the late king Tamoree,) who was

partial to the Americans, and desirous that his son should receive an education, committed him to the captain of an American ship, who agreed to bring him to this country, and educate him. To defray the expenses of his education, Tamoree gave the captain several thousand dollars. George arrived at Boston about the year 1804, and was sent to Worcester, where he remained at school till the property was all expended, and the captain died. He was then removed from one family and place to another in the neighbourhood of Worcester, till at length, becoming dissatisfied with his situation, he went to Boston and enlisted in the naval service of the United States. This was during our last war with Great Britain. He was in the Enterprise during her action with the Boxer, and was badly wounded in that engagement. He also served on board the Guerriere in the Mediterranean, and assisted in capturing an Algerine frigate. After the termination of the war, he was again thrown upon the world, and, destitute of friends, ragged, dirty, and in want, he was found in the navy-yard at Charlestown, by some benevolent persons, who, having become acquainted with his early history, took him under their protection, and soon after committed him to the care of the American Board of Commissioners for Foreign Missions, who resolved to give him an education and send him back to his father. Accordingly he went to Cornwall, and was there instructed in the common branches of learning, and in the doctrines and duties of Christianity. His conduct, however, was the occasion of much grief to his friends. In 1819 he went out with the first missionaries to the Sandwich islands, and on his arrival at Atooi, he was joyfully received by his father, who manifested the warmest gratitude to the missionaries for their agency in restoring to him his long-lost son, and was ever afterward their firm friend and supporter. But George soon became so dissipated and worthless, that his father lost all confidence in him, and at his death, was unwilling, as we have seen, that he should be his successor.

From this brief statement it will be seen that the American Board are not at all responsible for the conduct of George, for he has never been in their employment, and has never enjoyed their confidence. By educating him and restoring him to his father, they expected to secure the friendship of a chief whose good offices would be of important service to their missionaries. In this they have not been disappointed.

In our last number it may be remembered that it was mentioned, in a letter from Betsey Stockton, that she had forwarded to us a trunk, containing articles the product of the Sandwich Islands. The trunk has arrived in safety, and the articles have received no injury. They consist of shells, lava, coral, and a ring, apparently made of the tooth of an animal, presented by the wife of the chief *Boki* to Betsey Stockton, and various other manufactures of the natives. The manufactures are truly curious—several pieces of Tapa, or native cloth, variously and very handsomely coloured, and a large party coloured mat, such as those with which the floors of the chiefs are covered, and on which they sit. The Tapa is seemingly formed like paper, but will bear wetting, and even washing. The colours are brilliant, and at a little distance the whole appearance is that of calico or chintz. The mat is woven, and is very strong and substantial.

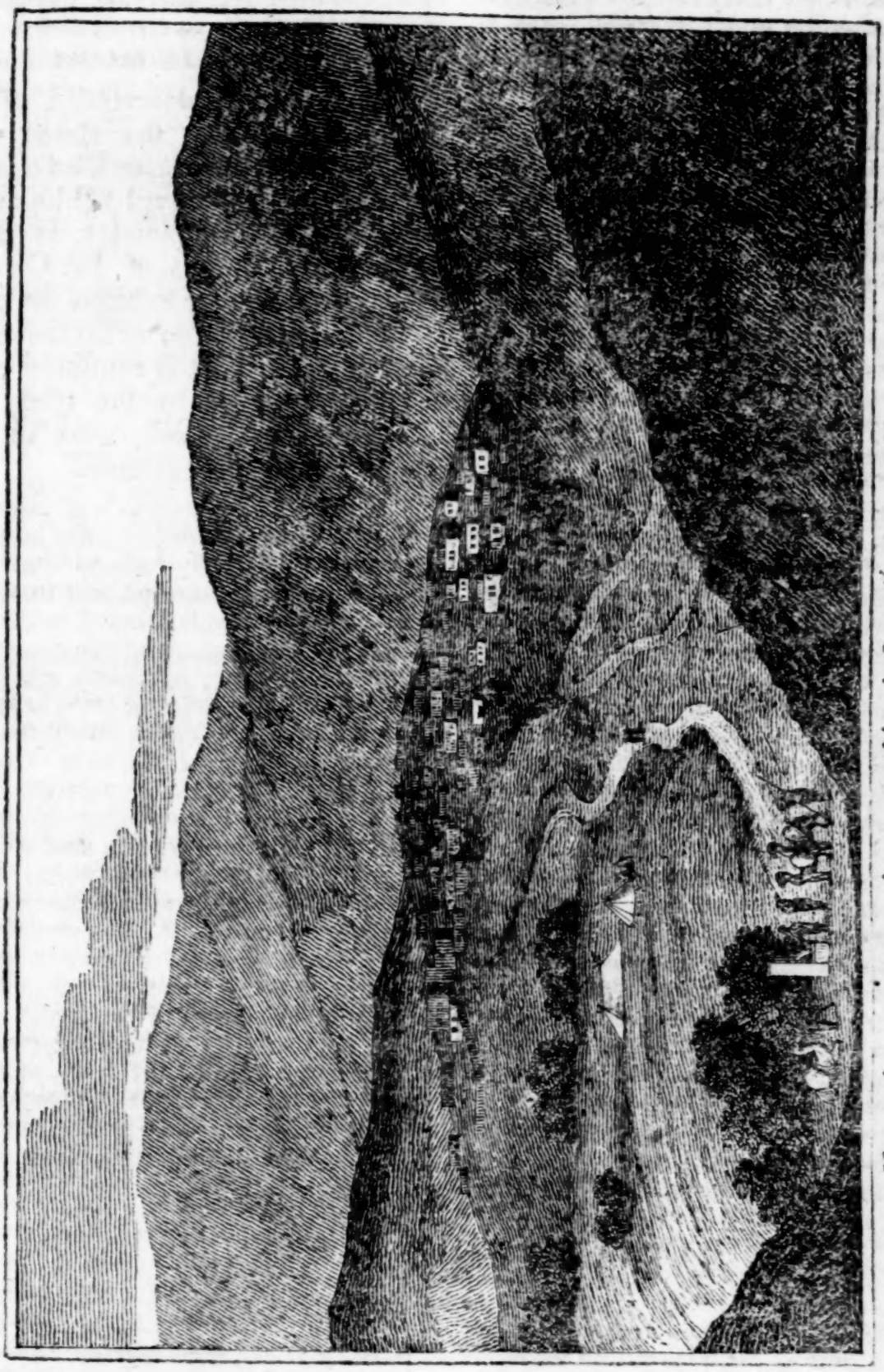
—

Interesting account given by the missionaries at the Sandwich Islands, of the character and death of Keopuolani, mother of the late king Rihoriho.

The evidence which she gave of being the subject of renewing grace, was such as we can scarcely expect will exist in another case, for a whole generation. For a considerable time before she came to Lahinah, she was particularly attentive to the instructions of the missionaries, and to some of the outward forms of the Christian religion. Immediately on her arrival here, she took a very decided stand against immorality; openly reproved vice in a manner which would have done honour to an old enlightened Christian; always listened with attention to the preaching of the gospel; made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven; but every week gave new evidence that she was fast preparing for it.

Of her kindness we cannot speak too highly. She called us her sons, and treated us as such. She built the houses in which we live, and the house in which we worship, and this, too, without being solicited. She rarely, if ever, received a supply of fish, potatoes, or fruit, without sending some to us. She frequently inquired whether we were in want of any kind of food, and always supplied us when we

[*See page* 236.



Nazareth, as it appears in approaching it from Sephoury. [*See following page.*

were destitute. She was not only kind to us, but she was kind to all, so that it was a common saying when she died, "Every body has lost a mother."

The dying counsel, which she gave to those about her, had evidently a favourable effect on the minds of many, so that, notwithstanding the greatness of our loss, we still feel that a victory is won, by which the great enemy of mankind is very much weakened. The enemies to our work, both native and foreign, manifest much chagrin at this triumph of Christianity. It will, however, be animating to all true friends of missions to know, that most of the chiefs appear ambitious to imitate Keopuolani, or, at least, to gain a reputation like hers.

During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, "to have water sprinkled upon her in the name of God," we hesitated, in consequence of her lying in so stupid a state. We said to the king, "Perhaps it is not best." He replied, "Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?" This he said with tears in his eyes, and with an emphasis which reached our hearts.

Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then, by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, "Surely she is no more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him." After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight.

NAZARETH, IN PALESTINE.

The following description of the town of Nazareth, the stated residence of our Lord Jesus Christ, from his return out of Egypt till he entered on his publick ministry, is taken from an abridgment of Dr. Clarke's account. The plate exhibits the place as delineated by him in his travels in the Holy Land. It is rendered peculiarly interesting by the trials and labours of the missionaries in that region at the present time.

The village of Nazareth is situated in a long valley, surrounded by lofty hills, between which a road leads to the neighbouring plain of Esdralon, and to Jerusalem. The convent is situated in the lower part of the village; and the church belonging to it, a very handsome edifice, is erected over the grotto, or cave, in which, tradition says, the Virgin Mary took up her residence.

The other objects of veneration in Nazareth are, 1. The Work-shop of Joseph, which is near the convent, and was formerly included within its walls; this is now a small chapel, perfectly modern, and lately whitewashed. 2. The Synagogue, where Christ is said to have read the scriptures to the Jews, at present a church. And 3. A Precipice without the town, where, they say, the Messiah leaped down, to escape the rage of the Jews, after the offence his speech in the synagogue had occasioned. Here they pretend to show the impression of his hand, made as he sprang from the rock.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. Dr. John M'Dowell, a donation from Mr. Josiah Bissell, jun. of Rochester, New York, for the Contingent Fund - - -	$50 00
Of Rev. B. Hoff, Bridgeton, N. J. for do. - - - - -	3 61
Of Rev. John W. Scott, a quarter's rent, for do. - - -	87 50
Of Rev. Dr. Samuel Miller, a donation from "A Female Friend of the Theological Seminary in Morristown, N. J." per Rev. Mr. Barnes, for do. -	10 00
Amount received for the Contingent Fund	151 11

Of Robert M'Neely, Esq. from Trenton Church, for the Synods of New York and New Jersey Professorship	88 00
Of Rev. Jacob Green, collected by him in North River Presbytery, for do.	42 34
Of Alexander Fridge, Esq. subscriptions in Baltimore for the Synod of Philadelphia Professorship	2970 00
Of Rev. Dr. J. J. Janeway, on account of his subscription for do.	150 00
Of Mr. Joseph P. Engles, in full of his do. for do.	200 00
Of Rev. Thomas J. Biggs, on account of his do. for do.	120 00
Of Rev. George C. Potts, from the Endowment Society of the Fourth Presbyterian Church, for do.	5 00
Of Augustus Moore, Esq. in full of the subscription of the Church in Augusta, Georgia, for the Southern Professorship	100 00
Total	$3826 45

View of Publick Affairs.

EUROPE.

GREAT BRITAIN. Advices from Great Britain have reached us, of as late a date as the 30th of March. The parliament was still sitting, but was to adjourn over the Easter holidays, till the 12th of April. A variety of important measures, relative to the domestick concerns of the nation, yet affecting other nations also in their consequences, have been discussed, and some of them adopted by this parliament. That which we deem the most important of all, relates to the removal of the restrictions on commerce. This may be considered as the final triumph of principle, truth, and science, over error, fortified by prescription, deep-rooted prejudice, and short-sighted calculations of advantage. It is long since Adam Smith's "Inquiry into the Nature and Causes of the Wealth of Nations" has satisfied scholars and enlightened politicians, that matters of commerce always regulate themselves, better than they can be regulated by the wisest laws that human ingenuity can devise. This doctrine, however, was opposed in Britain, by the existence of a host of *protecting duties*, as they were called; on which it was believed that her unrivalled prosperity in trade and manufactures, essentially depend ed. It is now believed, and we think demonstrated, that the prosperity in question, so far from *depending* on restrictions on foreign competition, or on protecting duties, was only maintained *in spite of them*, by the free institutions, genius and industry of the British nation. It has been shown that the repeal of numerous taxes, by removing the motive for smuggling, has not diminished, but considerably increased the revenue; and that foreign competition has had no other effect on manufactures, than to stimulate the British manufacturer to excel his rivals in the excellence of his fabricks. It appears that the whole system of restriction is to be abandoned ultimately, and trade to be left to take its course freely, with very little regulation by statutes. This, however, is not to be done all at once, lest the shock should be too great; yet as rapidly as circumstances will admit. These measures, in the first commercial and manufacturing nation in the world, cannot fail to have a wide and powerful influence; and we have noticed them a little particularly, because we think they are interesting, and ought to be instructive to our own legislators and citizens.

The bill to suppress the Catholick Association of Ireland has passed; and the Association has avoided the penalties which the act contains by adjourning sine die—accompanying their act of adjournment with cheering. This cheering, it appears, was produced by the hope and prospect that the very relief which the Association was formed to obtain, would be voluntarily granted by the British parliament. A bill has accordingly been brought in, removing a great part of the grievances and disabilities of which the Irish Catholicks complained. It has passed both houses of parliament, and of course become a statute of the realm.

It is astonishing to observe the amount of monied capital employed in Britain on domestick enterprises—one of which is to form a large tunnel, or passage-way, across and under the bed of the river Thames;—and in forming companies in South America, for working mines of gold and silver. In anticipation of the success of these companies, calculations are made, that the value of the precious metals will be greatly diminished; and that this effect would follow such a success as is anticipated, is certain; because it

is that which the product of these mines has heretofore actually produced. But still, the event may prove that all these anticipations are nothing better than *golden dreams.*

FRANCE. The French are making preparations for a most splendid and imposing coronation of their new monarch. It is manifest that they are ambitious to outdo the late outdoings of Britain, in what we, simple republicans, think was, and will be, a wanton and foolish waste of wealth, that might be applied to a thousand better purposes. It is said that prince Talleyrand, who, it seems, is master of ceremonies for the occasion, has given a general invitation to the British nobility to be present. The outfit of the representative of the British court is enormous—we forget how much, and do not think it worth while to take any pains to ascertain the sum which has been squandered on such a pageant. In the mean time, we wonder a little how our ambassador will look, and act, at this royal gala. They may affect to despise him; but if he deports himself as he ought, and as we trust he will, they will respect him in their hearts, in spite of themselves—quite as much as if his equipage had cost half a million of dollars.

The act providing for the indemnity of the emigrants was not, it appears, carried in the chambers, without a large minority that voted against it—some from dislike to the measure, and more from the manner in which it was to be carried into effect.

SPAIN. The king of Spain has been very ill of the gout, and has got well again: and the best part of his subjects are leaving the kingdom as fast as they can, to escape the effects of his tyrannical and cruel edicts. Such is about the amount of the intelligence which has been received from Spain within the past month.

PORTUGAL. Tranquillity, or *apathy* rather, seems at present to exist in Portugal. The probability of obtaining some indemnification from the Brazilians, as the price of their independence, seems to be increased. It is even rumoured that their independence is actually proclaimed.

THE POPE. We have heard nothing very recently from his antichristian Holiness: and should have passed him without notice, but that we think it important to remind our readers, that he is using all his art and influence, which are not a little, to prevent the diffusion of the Holy Scriptures; and that this is a powerful reason why he should be counteracted by the exertions and the prayers of all who love the volume of inspiration—the source of all saving knowledge, the charter of all our Christian privileges, the ground of all our eternal hopes.

TURKEY. The Grand Seignior has lately had serious trouble with his Janissaries. It appears that they were near deposing him. They are however for the present subdued. But the tyrant appears to be still in fear; and there is a rumour, which however we do not credit, that he thinks of removing the seat of his empire into Asia. That, if alive, he will be driven out of Europe before long, we have little doubt. He contemplates, it seems, another campaign against the Greeks—Our hope is that it will terminate in his fall.

GREECE. We have no very recent accounts from Greece. So far as we know, all the affairs of this interesting *republick*—shall we call it?—continue prosperous.

IN AUSTRIA and the NETHERLANDS, the destruction of property and of human life by unusual inundations, has been extensive and most distressing—It appears that the Germans have engaged in the competition for the Mexican Mines. We believe they are the most skillful and most experienced miners in the world. There is a "German American Mine Company" formed at Elberfield, that has excited much attention, and whose agents have been well received in Mexico. The capital of the company is half a million of dollars.

RUSSIA. We are unwilling to believe that the Emperor Alexander has been deliberately hypocritical, in the countenance he has given to Bible societies, and the favour he has shown to evangelical missions. He probably did not foresee, what he has since learned, that the knowledge of the whole revealed will of God by the common people, and the diffusion among them of pure evangelical truth, can never consist with their remaining contented and quiet in a state of vassalage: and his love of arbitrary power has proved to be stronger than his regard to the word of God and the happiness of his people. Besides this, the secular nobility and ecclesiastical dignitaries of his empire, by whom he is surrounded, and who in general are less enlightened and less humane than himself, have, in a sort, compelled him to adopt measures more decisively hostile to the Bible and to missionary labours, than he would otherwise have chosen. He no doubt remembers the fate of his father and his grandfather, and is aware that he must take the nobility and clergy along with him, in whatever he does; and they are a most corrupt, licentious and tyrannical race, and many of them withal extremely ignorant and wonderfully superstitious. Hence the changes that have taken place. The pious and enlightened Prince Gallitzin has been obliged

to resign his place as minister of religion. The Bible is to be distributed only by the clergy of the Greek church. The Persian translation is suppressed—other translations we suppose will cease. Superstition is protected and encouraged, and the evangelical missionaries, if they have not already been banished, will, we fear, be either sent out of the empire, or their labours and influence be sadly circumscribed—Alexander, some years since, gave his Polish subjects a civil constitution, in which a provision was made for freedom and publicity of debate, in the discussions of those who were to deliberate on publick affairs. He has lately forbidden the debates to be publick, and has given the Polish senators and deputies, some broad intimations not to speak their minds so freely as they had done on some former occasions.

ASIA.

It appears that a bloody battle was fought at Rangoon in December last, between the British forces and the troops of the Burman empire, the latter estimated at 60,000 men. The contest lasted seven days by land and by water. The loss of the Burmese is computed to be 5000 men, and 240, out of 300 pieces of artillery. The British loss was not great—one major, one captain, and one lieutenant were killed, and eleven other officers wounded. The whole country to the eastward of Rangoon was subjected to the British; but the natives were again assembling in large bodies, for the purpose of forcing them from that territory. It was reported that a revolution had taken place at *Ava*, the capital of the empire, headed by the king's brother-in-law and the queen, who caused the king's head to be cut off in his palace. But on the same day the young prince, heir of the empire, stormed the palace, and put to death the queen, and the brother-in-law who had murdered his father.—General Alexander Campbell, commander in chief of the presidency of Madras, died on the 11th of December last.—It appears from the London papers, that a mutiny had taken place among some of the native troops in the service of the East India Company; and that the company were making the most extensive preparations to send out reinforcements to India.—We hear nothing recently of the missionaries among the Burmese, for whose safety we are solicitous; and whose benevolent designs must, for a time at least, be frustrated by this unhappy and sanguinary war.

AFRICA.

It appears that the horrible slave trade is still carried on extensively on the western coast of Africa, chiefly by the Portuguese and the French. A letter from an officer of the British ship of war *Maidstone*, states, that since that vessel had been on the coast, 2000 poor wretched slaves had been released. The following affecting narrative is given of what took place when one of the slave trading vessels of the Portuguese was captured, and the slaves were informed that they would be set at liberty.—"One vessel, of 120 tons, had 336 men and boys, and 141 women and girls; the men's room was only about twenty feet square, and three feet two inches high; the women had a place nine feet aft, eighteen feet forward, and four feet high; thus, 336 men and boys were crammed into a space of twenty feet square. When the ship was boarded, the women were on their knees crying for mercy; and fifty of the men in silence awaiting their final doom, (for so the Portuguese traders had assured them.) But when, by means of an interpreter, they were assured of protection of their lives, and of intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress of every by-stander; the scene was touching and overpowering."

Would it be wrong for Britain and the United States to consider the African slave trade as such an outrage on humanity,—on all the natural rights and dearest interests of man, as to declare it to be piracy; and to capture and treat as piratical, all vessels engaged in this most reproachful and abominable traffick? Such a measure would no doubt produce much complaint; but it would not produce war. The traffick is abhorred by the whole civilized world; and the navy of Britain and the United States is too formidable to be encountered by that of all the powers that permit their vessels to be employed in the slave trade.

AMERICA.

It appears that the war in South America, which we stated in our last number to be terminated, is not as yet quite at an end. An account which seems authentick states, that the castle of Callao, contrary to an express stipulation, remained in the possession of the Spaniards on the 1st of February last. It was, however, invested closely, both by land and sea; and Bolivar was making every preparation to take it by storm, which he was resolved on doing, even if he should make, in doing it, a great sacrifice of lives. It also appears that the Spanish general Olaneta still holds possession of Upper Peru,

accuses of treachery the officers who capitulated to the patriots, and declares his determination to defend the country above the Desaguadero to the last extremity. That extremity, we suppose, is not far distant; but in the mean time there will, we fear, be an additional and profligate waste of life, and the affairs of Peru remain in an unsettled state.* Bolivar has published a most flattering and animated address to the army which won the decisive victory of Ayacucho. He seems to be a man of a noble spirit, of sterling integrity, and of true republican principles. But he has to deal with enemies of a very different character, who regard neither treaties nor oaths, if they think they can violate them with impunity. He will probably inflict a terrible vengeance on the officers of the castle of Callao.

The other sections of Southern America seem to be all advancing—some more and some less rapidly—to a settled state. They are forming constitutions, organizing governments, and entering into treaties of commerce with Britain and the United States. Spain and Portugal, by an infatuated obstinacy in refusing to let go their hold on their colonies till it has been broken by force, will lose completely, for a time, a lucrative trade with them, which they might have shared in more largely than other nations, if they had entered seasonably into stipulations to that effect; which they might easily have done, as the condition of declaring the colonies independent.—France and Russia, too, will find themselves in much the same predicament with Spain, in consequence of favouring to the last her unreasonable claims.—The blind and intolerant attachment of the South American States to the Roman Catholick faith, is the greatest hindrance to their full and speedy enjoyment of all the blessings of civil liberty. There is, in fact, no such thing as real liberty, where the rights of conscience—the most precious rights which man possesses—are not acknowledged and provided for fully. But time and information will, we doubt not, cure this evil among our Southern neighbours. It is said that in some of the states toleration is already proclaimed; and at Buenos Ayres, the British are stipulating for the same indulgence to their church which is shown to the Catholicks in England. Our government ought to imitate this example. We have no *toleration*, but afford *equal protection* to all religious sects; and we probably could obtain this privilege for all our own citizens in South America.—A kind of Amphictyonick council, or congress, consisting of representatives from all the new States in Southern America, is expected to meet at Panama, in October next; to form a confederation for their mutual protection against foreign claims and invasions, and for making such arrangements of their internal concerns as may be calculated to prevent disputes, and to ensure peace and concord. This is a most important measure; and we hope the result will be favourable to the interests of pure and undefiled religion, as well as to those of civil liberty, and social happiness of every kind.

UNITED STATES.—The National Journal, printed at Washington, says—"We understand that all the Foreign ministers and Charge d'affaires of Foreign Governments, near that of the United States, have presented congratulations to the President, on the occasion of his recent election. On Tuesday last, Mr. Addington, Charge d'affaires from Great Britain, at an interview requested by him for that purpose, presented those of his government, by its special direction." We consider this as little more than a matter of formal courtesy. Yet the promptitude and particularity with which it has been done, is evidence that foreign nations value and wish to retain our friendship, and to make as favourable an impression as they can on our new President. He is too well versed in diplomacy to be unduly influenced by foreign flattery; and we trust that while he reciprocates, as we are sure he will, the courtesy and friendly assurances of foreign agents, he will be steadily guided by a supreme regard to equity and justice in dealing with all, and to the interests and prosperity of the people over whom he presides, as superior to every thing, except what equity and justice to others indispensably demand. Let him have our earnest prayers that he may receive grace and wisdom from the infinite Fountain of all wisdom, to discharge all his duties with ability, fidelity and success; and that under his administration, virtue and piety may be suitably cherished and happily exemplified, by all who fill the places of power and trust in our country; so that the people at large may be led by them in the paths of well doing; and that the smiles and benediction of Almighty God, resting on our beloved country, may ensure its prosperity, and the continuance of our civil and religious privileges.

---

* Since this was in type, accounts have been received that Olaneta has made his submission to Bolivar.